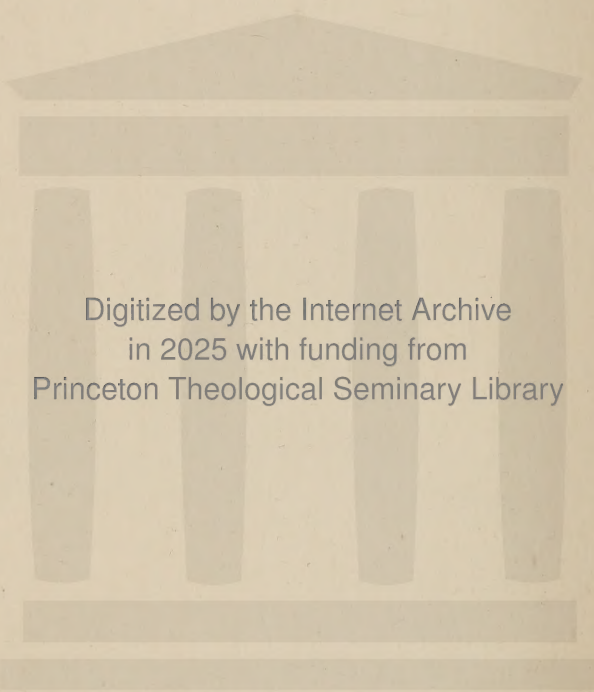


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Current religious thought



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CURRENT RELIGIOUS THOUGHT:
A DIGEST

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(6 volumes—2 volumes translated into Japanese)
THE CHURCHES OF CHRIST IN TIME OF WAR, 1917

Current Religious Thought: A Digest

by
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FOREWORD

The volumes in this Series * attempt to present, in each issue, a partial cross-section of the religious and theological thinking of the immediate and recent hour, and to reflect the trends and changes from year to year.

This task constantly increases, first, because, happily, following a decline, the production of books on religion is assuming an almost bewildering amplitude; and second, on account of the changes in thought by the same writers and schools of writers, within periods of two or three years. The author finds, among the books that come to him, no less than five or six each week which he feels obligated to review or read. This enlarges the difficulty of choice in each of his succeeding volumes.

The purpose of the author is to make these selections without regard to his own predispositions and to tell the reader what the writer is trying to say. Criticism is therefore occasional, and generally only when the author of the book under review appears to introduce what the reviewer regards as misunderstanding or misstatement. The present author's interpretations of these studies are reserved for the concluding chapter.

I am again indebted to my wife, Genevieve Dayton Macfarland, for her assistance in preparing the copy, composing the index and correcting the proof.

March, 1941.

C. S. M.

* *Contemporary Christian Thought*, Revell, 1936; *Trends of Christian Thinking*, Revell, 1937; *The Christian Faith in a Day of Crisis*, Revell, 1939.

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I

CONTEMPORARY THEOLOGY

It is probable that some readers will take exception to the classifications, especially in the first two chapters of this study, between theology and philosophy. The fact is that the writers reviewed do not readily lend themselves to such selection. One of them, who would hardly be classed as primarily a philosopher, calls his study "a philosophy." Philosophy inevitably ends in theology, and even Karl Barth, who sweepingly repudiates philosophy, generally proceeds to philosophize. The classifications here made are on the basis of what seems, in each instance, to be a predominant trend of the writer.

We therefore begin with an author whose prevailing interest is out and out theological and who rules out a great ancient philosopher as one whose speculative philosophy renders him incapable of a real approach to truth. And the chapter will close with an analysis of an undisputably great theologian, who has reappeared, after centuries, in contemporary thinking.

1. A PREFACE TO THEOLOGY

While President John A. Mackay may file a demurrer to this judgment, the reviewer believes that Dr. Mackay's A PREFACE TO CHRISTIAN THEOLOGY * fairly represents what may at least be termed a trend in Christian thinking at Princeton Seminary. And this, despite the author's modest explanation that these lectures are but "a foreword to theological discussion."

* The Macmillan Company.

Dr. Mackay compares the immediate situation to the "hours of gloom" of the disciples, "between the death and resurrection of their Lord." A new-born Christian theology had died at the Crucifixion, but was born again when Jesus appeared on the road to Emmaus. We today are on such a road looking for the rebirth of lost Christian civilization and hope. Our mood is that of Pascal's "quiet desperation."

President Mackay, referring to the Stockholm Conference of 1925, implies that the leaders of that movement "disdained" Christian doctrine. (The reviewer, Vice President of the Conference, shared no such spirit and he does not think that Dr. Mackay sees the Conference in perspective, due to his apparent assumption on the part of its members, of an "either-or" between social and theological Christianity.)

We have, in Dr. Mackay's judgment, lost our misplaced faith in man, in science and in education and he sees a "clear trend toward nihilism" in areas of the world, in both thought and action. The effect of this upon our youth and on public opinion is so devastating that we are incapable of responding either to a deep sorrow or a rapturous joy.

Such an era can only be met by a restoration of authority of ultimates—"men must believe." "A theology, even a pagan theology, gives a formidable strength to character" which "no humanistic ethics can ever create." Men are seeking "an integrated philosophy of life." In this contemporary quest for authority men crave a Master, an authoritative voice. We need a revival of theology and the only adequate response can come from Revelation. The author believes that, through Barth and Brunner and their school in general, we have come to the end of "the relativism and humanism" of recent Protestant theology. And

Dr. Mackay gets back into the perspective from which he seemed to stray in his reference to Stockholm, in his proposal that in our seminaries prophetic thought unite the theological and the social interests (which is just what the reviewer took Stockholm to mean—there were really some quite creditable theologians at Stockholm).

The approach to truth cannot be made by those who regard it as spectators, like Aristotle and Renan, with a philosophy of speculative Humanism. The time is past for teachers of philosophy who cannot commit themselves to a definite point of view. The scientist "can never achieve an interpretation of life and the universe." Human thought cannot do so.

Truth can be found only on the road, through a concern for life. Kierkegaard, in place of *cogito ergo sum* of Descartes, substituted *pugno ergo sum*. Thinking is not existence. Knowledge of divine things comes only to those in whom an "absolute commitment" is produced, through the passion for divine righteousness, and to those who have "a deep consciousness of sin." Such a seeker finds that what the Bible is supremely interested in is "a personal encounter between man and God."

God meets man in Jesus Christ. He is "the personal Truth." The starting point of Christianity is neither God nor man, but the God-man, and "to view the Crucifixion as a simple historical fact, unrelieved by the glow of any resurrection-dawn is to lose one's faith in man and in God."

Thought has shifted from the problem of science and religion to that of history and religion. Among other views of history there is the dramatic view. Such is the Christian interpretation. In Jesus "the world of God broke into the temporal order." A new community was created, "a world fellowship in Christ."

"Truth is in order to goodness," and "Christian ethics as well as Christian dogmatics are implicit in the encounter with Jesus Christ the Truth."

Dogmatic truth is no substitute for moral goodness, but the nature of Christian truth is such that its dogmatic and ethical elements cannot be separated. The Christian religion is not an adjustment to standards, "but a radical disturbance produced in a man's soul by his encounter with a Holy Will." And while sanctity must descend into the temporal order of moral reform it must not lose its sanctity and character.

The problem of "corporate goodness" is the crucial problem of our time. The highest form of brotherhood comes by common commitment to a cause and there is a "brotherhood by supernatural grace." What contemporary society needs most is "a new order of pastors, both clerical and lay . . . who have the shepherd's heart."

In our day when the secular order is repudiating Christianity, the rôle of the Church is "*to be the Church*," prophetic and regenerative. But the Church has a communal function and "the next step in the ecumenical movement" will be an effort of each great Christian tradition "to rediscover its soul." "The supra-national can only be achieved through the supernatural," and "if the Road to Emmaus is still our road," "the great Companion" will "lead the pilgrims of this twilight hour into the glory of a new dawn."

It may be that Stockholm Conference members did disregard *some* dogmatics and doctrines, but the reviewer believes that the background of its thinking was just about such a theology as that of which this study is a preface, a volume in which the author has put no little of his personal charm and simplicity, as well as his characteristic devotion to conviction.

2. A THEORY OF REVELATION

Professor Edwin Lewis of Drew Seminary is one of those teachers who, happily, permits a large class of readers to share his teaching in theology. "Revelation" is a word that has taken on new meaning in recent days and in his latest volume, *A PHILOSOPHY OF THE CHRISTIAN REVELATION*,* Dr. Lewis sweeps over wide territory. He finds Revelation to be central in contemporary thought, believing that the humanistic emphasis, "which was the retirement of all supernatural reference," "has apparently run its course."

Professor Lewis regards this "humanism" as having reduced religion to an ethic, and thus it is no longer religion. This has created the new interest in Revelation and led men to seek the unveiling of God and His purposes. There is a Christian answer to this search: in Jesus Christ God has disclosed Himself to man. Truth is whatever makes life most meaningful and that is what Christian truth does.

Dr. Lewis anticipates to the reader his whole discussion when he tells us, at the beginning, that his is "a philosophy of the word," the Old and New Testaments. The problems arising out of the author's "claim" are "necessarily metaphysical, philosophical, epistemological, psychological," and, as respects the alleged Virgin Birth and the Resurrection, if nowhere else, "scientific" as well.

Having established, as he believes, his general contention (and Dr. Lewis, while at times disputing Karl Barth, shares Barth's temperamental sense of finality in his conclusions), Professor Lewis considers the extent to which Revelation "may be able to do what it has always done—maintain itself in an ever-changing

* Harper & Brothers.

scene." And again we have the substance of an argumentative and consequently somewhat labored thesis: "the drama has its full significance only if Jesus Christ is conceived as the form in which the Very God" "came to a death-grapple with the hostile powers of existence, of his own and ours, reeled before their dreadful impact, and then, in the Resurrection, both signified his own victory and gave the certain assurance of a like victory for any man who would have it reenacted in himself." This conflict, "implicit in the fundamental nature of existence itself, is so religiously adequate just because it is ontologically real." Thus does the author, at least by implication, carry us back into the realm of the dialectics of "pre-existence" and other discussions of the ancient schoolmen.

To begin with, Dr. Lewis rules out, as a "profound mistake," the Barthian contention that Revelation is limited to Christ. There have been other revelations. "Before the Word could become flesh, it must utter itself in truth apprehended here by this man and there by that man, and must then be proclaimed as truth by these men to others. Before the Word could utter itself in such preparatory truth, it must utter itself in the whole fact of man with his gifts of reason and conscience. Before the Word could utter itself in man, it must utter itself in creation which is the abode and *milieu* of man. And before the Word could utter itself in creation, there must be that Word as a constituent element of the Godhead whereby the possibility exists of the purposes of God being given objective effectuation." In an abundance of such occasionally cryptic language as the foregoing, Dr. Lewis enlarges upon this thesis to develop his philosophy of Revelation. The most that one can do in the way of a brief review is to attempt the merest summary of Dr. Lewis's intricacies.

Man is religious and "is made for God." Religion brings "the more-than-human into the human sphere." Man's acceptance is of a God "whose glory is seen in the face of Jesus Christ." The Bible has one theme—"God and His purpose with men." It is the "only one final revelation of God." Its Word could only be given "in a life of such quality that the life is the equation of the Word"—in the "Word made flesh" in Jesus Christ. In his analysis of the New Testament, Professor Lewis dismisses all argument about "documentary infallibility"—"when the character of the revelation itself is properly understood, and when the necessarily contingent character of the witness to it is understood, then the most free act of which any man is capable will be his assent to the revelation."

The Church rests on a belief, functions as a fellowship, calls for a new way of life, is a voice for God and is an instrument to achieve God's purposes for man.

Part II of this study is an "Exposition and Defence" of the author's philosophy and the faith on which it rests, but is more than that, as it ranges over wide fields, often carrying us back to the apologetics of the Church fathers, but ever environing Dr. Lewis's central theme of Revelation. At points, such as in the discussion of the Virgin Birth and the Resurrection, the author is led into some ingenuity in proof, while ending with the conclusion that "*the greatest proof of Christ is that He cannot be proved.*"

Dr. Lewis discovers a rising tide of faith in the midst of all world uncertainty. He avoids the all too common indiscriminate repudiation of "liberalism" and defines true liberalism.

At the end of this attempt at a rather fine-spun system of philosophy, in which the reviewer at times felt the sense of wasted words in argument and proof,

Dr. Lewis comes back to the main thesis from which he has occasionally departed. "Christ is God stooping, but Christ is also God rising as otherwise not even He could have risen." On Christ "God stakes His cause, and the cause of God is the cause of man." "The history of Jesus Christ, from the Annunciation to the Ascension, is a dramatic representation of the conflict which lies at the very heart of existence."

While the reviewer finds this study worth all the pains it takes to follow it, he has been, at many points, almost diverted from the author's positive and often obvious conclusions, by remote proofs which did not seem to prove. The author's positiveness on some conclusions of sovereign significance is at times weakened by his assertions of certainty on more casual matters which might better be left open as being beyond man's knowledge. As the reviewer exercises this needed discrimination, he finds in this volume an orderly succession of the truths central in the Christian faith, not infrequently stated in appropriately majestic sentences which one instinctively lifts out of the author's involved discursiveness.

3. THE CHRISTIAN FAITH: ITS NATURE AND TRUTH

The award of the Bross Prize to Harris Franklin Rall is readily explainable, for if, in *CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH*,* Dr. Rall has omitted any problem needing inquiry, it would be hard to recall it. This study of Christianity includes its relation to modern life, contemporary thought, individual experience and social living, by a theologian who, after nearly half a century of reading, thinking and teaching, finds himself "more concerned about Christianity as a living faith than as a doctrinal system,

* Charles Scribner's Sons.

and more about what the doctrine is trying to say than about the exact form of its expression." And Professor Rall happily concludes that the primary vocation of the theologian is "not to write books for other theologians to read," but for that human life which seeks religion.

Religion is a supreme concern, because in and by it man seeks the answer to the ultimate questions of his mind and needs of his life, especially in this moment when he witnesses a world disintegrating for want of a faith to give meaning to life and courage to live. Christians are revealing two opposed tendencies, some giving up traditional faith; others falling back upon "traditional supernaturalism and authoritarianism."

The double reference of Christianity to the transcendent and absolute, and to the empirical, brings a double danger. Man may claim for Scripture, creed or Church an authority which belongs only to God. Or, in his witness of empirical imperfection, he may miss the God whose living power is working in Church and Scripture. The danger of the theologian is that he will put his system in the place of faith. The discussion of religion never makes one religious or gives one a vital faith.

Dr. Rall seeks his evidence for Christianity in the realm of history, in the field of human experience and in the domain of reason, in his effort to bring the discussion of religion "into the open roads of life."

Religion is a persistent element in human life, arising from man's sense of need and his search for life itself. He becomes aware of the things not seen, but upon which his life depends. In this unseen world there is not merely power and mystery, but meaning and goodness. Religion itself develops in him only in "the active and reciprocal relation between man and

this higher world." Religion is thus "spiritual awareness and insight," in a spirit of awe and reverence. This spirit becomes one of trust, and through aspiration and trustful adventure, man becomes creative. This experience involves the sense of man's dependence and obligation, in relation with which he finds life's meaning and seeks its completion. As rational religion, it gives insight to reality; as mystical it leads into fellowship with the eternal; as ethical it reveals life's highest goods. By its faith it gives confidence and courage.

Religion's first task is to give man a faith, or a philosophy of life. It integrates his life by establishing right relations, with God, with the universe, and with his fellow men, while at the same time it secures his inner wholeness, his personal integration.

The author proceeds to discuss the polarity of religion, its inherent opposites; as individual and social, as activity and rest, its completion of ethics, its permanence and change and its duality of awe and love in the experience of God.

In the discussion of the nature of Christianity Dr. Rall opposes to the institutional conception that of the prophetic ideal. While Christianity, as a prophetic religion, stands over against an extreme mysticism, it has a definite place for the mystical in the larger sense. The finality of the Christian religion is evidenced by its capacity for growth.

The author puts religion in its position in the new world of science and concludes that the "new naturalism, or naturalistic theism, does not arrive at a personal conception of God and fails to make sufficient use of moral and religious experience. It offers no adequate basis for the moral and spiritual life." In the "social setting" of religion Dr. Rall interprets modern

so-called ideologies, and asks whether there may not be "a direct correlation in our day between the decline of democracy and the loss of" the spiritual faith out of which it grew.

Christianity assumes that man can know God and the author seeks to show how he may have this knowledge through the faculty of knowing, through revelation and experience and through tradition. Following a not altogether clear consideration of the way of Mysticism, the author does better with Intuition, which "becomes vital knowledge when faith builds life upon it."

In the experience of values, "beauty and truth and goodness are inseparably joined," and are the means of fellowship with God. With this fellowship is joined the fellowship with man, and "there is no instrument, for the mediation of good and ill alike, that is as powerful as the human fellowship of which we are a part."

Faith is not an acceptance in default of knowledge. It functions in human experience and is a form of knowledge. We must distinguish between "rationalism" and the use of reason. Truth may be tested, by the measure of coherence—consistency or agreement; by inclusiveness of view; by its accessibility to others; by its verification in experience.

Following a consideration of the traditional arguments for the being of God, Dr. Rall finds that "rational considerations, by themselves, are never adequate to the ultimate problems of life." Man has "the right to believe," and to find "the certainty of faith." "The right to believe is the right to live," for "if life be the supreme demand," convictions, while they may not go contrary to evidence, "may outrun evidence." There is a "moral certainty"—the certainty of faith. It grows clearer and stronger with ongoing experience of the religious life, in its moral quality and power. "The

distinctive character of Christian certainty appears first of all in that which calls it forth, the historic personality of Jesus Christ." And this leads Dr. Rall into an illuminating study of "what Christian ethics offers."

The author's answers to the criticisms of psychology and his treatment of "science and faith" follow the lines of several recent volumes by the newer psychologists and scientists themselves.

"The fact of evil has always been the greatest single obstacle to faith" and Dr. Rall leads to a point in which the problem becomes "not so much that of evil as that of good," which is an achievement. "A good world will be one which is adapted for such attainment." In such a world there must be freedom, toil and struggle and resistance, and "an order that is universal and dependable," which is "the indispensable condition of the achievement of all higher life." "The highest reach of Christianity in relation to this problem is seen in its symbol of the cross, the revelation of what sin is and of what the cost of life and good is to God and man."

The reviewer must close with the sense of inadequacy in his attempt to compress into a few paragraphs the wealth and amplitude of thought which this study presents, in its appropriate spirit of intellectual humility and which deepens one's faith in the author and in the faith which he interprets.

4. MAN'S SEARCH FOR GOD

(1) A Philosophical Inquiry

The contemporary world crises have induced many studies as to whether or not, and how far, man may really know God. Among them is Professor John Baillie's *OUR KNOWLEDGE OF GOD*.* It is largely composed of analyses and critiques of such modern think-

* Charles Scribner's Sons.

ers as Karl Barth and Emil Brunner and more ancient scholars, Thomas Aquinas, Anselm, Descartes and Kant. The neo-Thomist and neo-Lutheran conceptions are also discussed. The most that a review can do is to give the outlines of the author's own conclusions, although at points one is tempted to analyze some of Professor Baillie's analyses occasionally by way of partial dissent. So far as human self-sufficiency prevails to-day, the author believes it to be largely superficial. Man is suppressing God's appeal to him.

Dr. Baillie confesses to the sense of our inadequacy to attempt such a study as his, but resists the temptation to evade complexities, because they are "situated at what are the growing-points of the thought of our time."

"The great fact for which all religion stands is the confrontation of the human soul with the transcendent holiness of God." The disturbance which is set up in the human soul and society is what we mean by religion, and Dr. Baillie asks: "Is there a consciousness which, while already fully human, is yet *merely* human, and has never been invaded by the divine?" He believes that our Western human nature is "much more vulnerable than it looks." "Beneath the superficial placidity of our modern society there is an uneasy conscience."

The author considers the religious movements associated with Frank Buchman and Karl Barth as being the subject of general discussion more than any others. A feature common to both is that they make a frontal attack very different from that of the apologetic preaching which appears to have had its day. The danger is that in a return to dogmatic preaching, we may again go too far. In the political sphere this is revealed by the so-called "'leadership principle.'" And "we are

displaying the exact theological counterpoise of this political strategy when we present religious truth to men in the form of 'an inscrutable revelation which they are not competent to criticise'" (a wise word of warning).

Dr. Baillie's discussion of Barth is discriminating and his criticism (in the judgment of the reviewer) is valid. The author also discusses the controversy between Barth and the once-Barthian Brunner, his sympathy being with the latter, although at points he dissents from both. He cannot follow Brunner "in his facile sundering of goodness from reasonableness"; Brunner fails to see "that if goodness were to cease to have *any* appeal to us, then our choice of the evil way would no longer be a *choice* at all." He can follow Barth "in denying that there can be any knowledge of God which God Himself does not impart," but affirms "that all men have some knowledge of Him."

The chief difference between the believer and the unbeliever in God is that in the same experience, one finds God, while the other gives to the experience a humanistic or naturalistic interpretation. And Dr. Baillie gives good answers to the question why men so often believe in God "in the bottom of their hearts," while they deny Him "with the top of their minds." This philosophic atheism, while not as destructive as it looks, is bound to lead to tragic consequences. God "is not an inference but a Presence." Faith is not reached by a process of inference. Our knowledge of God comes "through our direct personal encounter with Him in the Person of Jesus Christ His Son our Lord." And "there is no reality by which we are more directly confronted than we are by the Living God."

"Atheism," the author avers, "is not a prior situation which theism must presuppose, but a situation

which itself presupposes the theism of a world already challenged by the revelation of God in Christ." " 'A God (quoting Tillich) who has been proved is neither near enough to us, nor far enough away from us. He is not far enough because of the very attempt we have made to prove Him. He is not near enough because nearer things are presupposed by which the knowledge of Him is mediated. Hence this ostensibly demonstrated subject is not really God.' "

In his animadversions on Barth's repudiation of the " 'Christ of History' " Dr. Baillie gives utterance to a much neglected truism: "A historiographer who writes without faith produces *bad history*."

Is God " 'wholly other,' " as Barthians assert? It depends on how we use the term. Are we to believe that man, as the work of God's hand, has "no participation in God's being"? "Distant though God be in His transcendence, He may yet be nearer to me than my best friend."

Finally, with reference to all ontological predicates, infinity, eternity, immutability, omnipotence, omniscience, it may be shown "that they are all first discovered by us in the divine Reality that confronts us, and only then set in contrast to our finite, temporal, changeable, weak, ignorant and suffering selves, first to our own exceeding humiliation but afterwards to our very great rejoicing." Even the most elementary and familiar of our spiritual experiences are robbed of their true meaning if they be regarded otherwise than "as part of the soul's dealings with One who all our lives through is seeking us out in love."

The author sums up a persuasive study in the comforting word of God that came to Pascal in his disquietude lest he fail to find God: " 'Thou wouldst not be seeking me, hadst thou not already found me.' "

(2) The Empirical Approach

John Baillie was concerned with our subject from the points of view of *natural and revealed* religion. Men could know God "in the bottom of their hearts" while denying Him "with the top of their minds." Professor D. Elton Trueblood in *THE KNOWLEDGE OF GOD*,* deals with the more subjective and empirical sense of the reality of the Infinite.

Dr. Trueblood seeks to put the stamp of veracity on man's experience of God, from the standpoint of philosophy in "the area where logic, epistemology and religion meet." Our conception of the universe calls for consideration of the "cognitive significance" of religious experience. Intellectual honesty requires such consideration. Not as a substitute for classical arguments, but as attestation of their inferences, is the empirical argument advanced. "Experience needs proofs to establish plausibility, but the proofs need experience to make the relation to the object a religious one." The modern tendency to discount religious experience is not scientific; the testimony of millions of diverse men and women cannot be ignored. "Experience is a general term and knowledge is a specific kind of experience; they are related as *genus* and *species*." We have before us three mutually exclusive hypotheses: (a) Religious experience is veracious. (b) It is illusory. (c) Objective veracity is meaningless. The author hopes that his "mood" is that of science, but his "datum" is that of religion.

While empirical theology has been accumulating for centuries, it has usually been neglected by professional theologians, while William James has been exerting a theological influence that it is hard to overestimate.

* Harper & Brothers.

Professor Trueblood wonders how Karl Barth can be contemptuous of empirical theology and believe in the third Person of the Trinity at all. The Barthian theology fails to answer the question: "How can we know that the Christian Revelation is true?" The author, however, finds the appeal to experience implicit in Barthian thought.

After analyses of men and women who have claimed "awareness" of God, Dr. Trueblood propounds the propositions that religious experience is "perceptual," "cognitive," and "personal." The Barthians should see this in their fundamental assertion that religion is "a response to a revelation," for while "religious experience may be difficult to *define*" "it is not difficult to *recognize*."

In sense experience we look for threefold agreement: "intra-individual," "social" and "metaphysical." Those who assert that while sense experience is tangible, it is foolish to consider religious experience as anything more than pure imagination, have no good reason to rule out the validity of the latter "in advance." There is no antecedent "impossibility" or even "improbability" to be assumed in view of the complexity of the world. Prejudgment is not in accord with reason. And if anyone believes in the reality, for example, of prayer, he must believe "that there is a direct contact" between the human and the divine. "In religion we have a situation in which the evidence of objectivity is even better than it is in scientific knowledge, because the corroboration comes from such a long time and from such widely separated areas."

We need to consider the credibility of witnesses on the basis of their character and reputation and, of course, their sanity. Here we have reasonable ground for validity, and it may be observed, in passing, that

"some truths are revealed to eccentrics which are hidden from the normal and the prudent." And surely we may make our appeal to Jesus, "who spoke of contact between men and their Heavenly Father as naturally as He spoke of flowers and trees."

Professor Trueblood deals with the "negative" evidence against his thesis, that testimony to this relation to God is not universal. He gives the conditions for such knowledge of God: reverence, the child spirit, quietness, moral obedience and a "combination of aloneness and togetherness." The lack of regularity in the experience of spiritual vision argues "*not that God is not really known, but that He is not fully known.*"

The efforts of psychoanalysts to explain all religious knowledge away will not stand scrutiny. They are limited and run counter to "the stubborn facts of experience."

There are means of verification for religious experience. And, in any event: "If the greatest souls in history have testified to the objective reality of the God known in prayer, *as they have*, and if this has been matched in the experience of countless humble souls, *as it has*, and if, furthermore, this has resulted in a new kind of overcoming joy, *as it has*, then the burden of proof rests not with the exponents of religious knowledge, but with its critics." And this leaves "the realistic thesis in possession of the field."

And the reviewer adds—multitudes there are of simple Christian men and women who would not understand this book, who give testimony to its claim every day, that no logic could dispel.

(3) Through Revelation

Karl Barth frequently works both forward and backward, from conclusion to premise and from prem-

ise to conclusion. In *THE KNOWLEDGE OF GOD AND THE SERVICE OF GOD: ACCORDING TO THE REFORMATION*,* he interprets the theology of the Reformation, to no little extent, by his own. Not only so, but likewise with the Scottish Confession of 1860.

These Gifford Lectures, given at the University of Aberdeen, are stipulated to be on "Natural Theology." This troubled Barth, who is obliged to fulfill this demand "*indirectly*," because, "as a Reformed theologian" he is "subject to an ordinance which would keep" him "away from 'Natural Theology'" (a typically Barthian ingenuity).

Space forbids giving the lecturer's distinctions at this point, although they are, to say the least, somewhat far-fetched. He is concerned with another kind of knowledge than that which has to do with Natural Theology. "The positive content of the Reformation" is "based upon the revelation of God in Jesus Christ and this means implicitly the negation of all 'Natural Theology.'" Still further, and in consequence, "'Natural Theology' can only be developed in implicit and explicit negation of the Reformed teaching." With the exception of this dialectical exposition there is relatively little in this volume that would not be accepted in a general way by most orthodox and a good many moderately liberal thinkers, at least if a certain amount of reservation were allowed.

A knowledge of God as "the one God" relativises all human philosophies and religions. In the last resort their objects are not worthy of belief and proper reverence. The power to reach the true knowledge of God is that given by God.

Reformed teaching allows no answer to the question, Who is God? by man himself. It is answered only by

* Charles Scribner's Sons.

God's revelation. God is "hidden" from us. The personality of God cannot be understood in the light of any view of human personality. God is "*incomprehensibly*" personal and "*incomprehensibly*" majestic. Any glory of the world and of man is bestowed "by God for His own glory." The existence of the world and man is "grace." Man is called to recognize God's glory in his own existence.

The way of man is the history of his attempt to seize the glory of God for himself, and thus he loses it. Man's way is the way of sin and only God Himself can make amends for it. He does this through Jesus Christ by Himself becoming man. Through the Incarnation sinful man may become reconciled to God.

Any question of the "divine content" of the Scriptures is not one for critical study; but one of "faith."

Through Jesus Christ we have man's "election" for God. He atones for our guilt. Man's salvation is not his own work but that of God. Jesus Christ the risen is "man in his exaltation." His righteousness is "ascribed" to us for time and eternity. This salvation cannot be secured either by a cult or by morality, but can only be "received" through "faith."

The Kingdom of God is the power of the crucified and risen Christ. Jesus Christ will come to unveil and judge all man's work for salvation as remaining in sin, in the darkness of eternal death. Man need not fear even that his faith will become unbelief, error or superstition, if it does not live by itself but by the power and salvation in Jesus Christ.

Believing in Christ man ceases to believe in himself. Man has no part in his salvation except to receive it. The "real" Christian life is not the good or bad fruit of our efforts; it is as a reiteration of faith in Jesus Christ, the work of the Holy Spirit. But, as Jesus

partook of the misery and despair of us sinful men, so we must exist for and help our fellow men. In the true Christian life, we, regardless of the failure of our outward and inward achievement, are claimed for obedience to God's law. But we cannot plead before God our Christian life as our own merit.

This Christian life is the life of the Church. Therefore there is no reconciliation and no Christian life outside the Church. This mystery is the divine hiddenness of the work of the Holy Spirit. The distinction between a false and a true Church can never be decided by any human standards. Thus the Church cannot be governed by either its members or its ecclesiastics—but only by the Word of God. The primary ground of the Church is “neither devotional nor instructional.” Its content is the work of the Holy Spirit in the proclamation of revelation and its faith. The secondary ground of the Church is not the religious need or capacity of its members. It is their obedience to Jesus Christ.

Barth is perhaps at his best when he treats the service of the State to God. Rulers as well as ruled are called to obedience and penitence. The State can neither advance a false Church nor itself become a false Church. The duty of the citizen still remains that of obedience to the true political order when he obeys God rather than men.

In closing these twenty lectures, Barth comes back to the question as to whether he had fulfilled the obligation of the lectureship to Natural Theology. He has rendered a service by telling what it is—it is the “exact opposite” of the teaching of the Reformation. Thus, Barth says: “I have fulfilled my obligations toward the Gifford lectures.”

But the lecturer did not go very far in explaining, or

explaining away, the dualism in which he is involved in his distinction between natural and revealed theology, or that in his sweeping assertions of the hidden "otherness" of God. Nor does he make clear to the ordinary mind what the tests are by which man may know the revelation when God chooses to unfold it to him.

5. A CHRISTIAN ANTHROPOLOGY

Emil Brunner might well be the envy of the early Church fathers. Almost any one of his many volumes would be a *magnum opus* for a far more than ordinary theologian of our day. In *MAN IN REVOLT*,* we have a study which, with an amplitude of logic and an abundance of repetition, reaches a conclusion which is simple and obvious to almost any simple-minded Christian. It is comprehended in a quotation from Hamann: "We see how necessarily our Self is rooted and grounded in Him who created it, so that the knowledge of our Self does not lie within our own power, but that in order to measure the extent of the same, we must press forward into the very heart of God Himself, who alone can determine and resolve the whole mystery of our nature."

Man and God come into conflict on the question, "What is man?" Man regards himself as the center of his life and world, and thus there are as many centers as there are human beings. The message of the Bible is that God is the center. It is only through the Son of Man that man may become the true center, through the "revealed will of God." It is this that makes the Gospel "essentially controversial," because it is an "attack" on man—hence the necessity for what is known as the "dialectical" or "crisis" theology.

* Charles Scribner's Sons.

While Dr. Brunner believes he has written a book for those who "have no special theological equipment," it is to be feared that he overestimates the mentality of all but a few.

The author finds the modern "man's own view of his significance" to be "positivist and atheistic." Dr. Brunner attempts "the Divine solution." The Word of God is the source of the needed knowledge. "Man does not only perceive, he actually has his origin and his goal in the Divine Word." It is only "'in Christ'" that man can come to understand himself.

So long as the Adam narrative was considered historical, "rationalistic criticism could make short work of it." It concealed the contradiction between God and man. It is when we think in terms of human responsibility that we decide between "the Christian thought which is derived from the Word of God" and "the Greek, which deifies human reason."

The actual man lives in a contradiction. He is in opposition to his divine origin, daily renewing this opposition. "He lives in opposition to his own God-given nature." Created in the image of God, man has, through sin, fallen away from his origin and thus "has come into conflict with himself." The unity of personality has decayed; "it is the unity of the person who has lost personal being" which he is ever seeking to recover. In this predicament, "our reason, apart from its restoration through the Word of grace, is always sinfully self-sufficient, a reason infected with rationalism and unbelief." In his search for it, man has lost his true freedom.

Space forbids even an outline of the author's clarifying discussion of the relation between the individual and the community. "Personal being and existence-in-

community belong together." Both exist only through communion with God, in love.

Character and individuality are not to be confused. Character is something that will disappear because it "lies midway between two conceptions of man's being; being in the image of God and sinful being." Individuality will not be extinguished even in eternity. With no little analysis Dr. Brunner goes on to discuss individuality and humanity and the sex difference in creation—man and woman. The sex element is purely a temporal matter. Our present bodily nature is also "a clear expression of the transitory character and the mortality of our sinful existence."

Dr. Brunner would have Christian theology "admit" the evolutionary theory. He is not proud of the controversy carried on in antagonism to it by theologians. Only the Christian message of Redemption can dispel man's "dizzy sense of the cosmos" and his fear of the universe. The author finds the Kingdom of God in history in "that community or fellowship which is the meaning of all history."

And thus Dr. Brunner removes "the contradiction between man as he actually is and man as he is intended to be." The Christian view is the only realistic one; it shows man as he actually is. "No one can be a believer unless he sees himself as we have described him in this (Dr. Brunner's) book." This is the first decision of "faith," which is "saying 'yes' to the Primal Word." "It is not virtue which is the opposite of sin, but faith." "It is not vice which is the opposite of sin, but unbelief." "Faith is a twofold movement;" first of all the retracing of the whole false path that has been taken and then obedience to the Word of God. But man cannot find the way back by himself—only God can do it for him.

God takes man seriously—the Cross shows that. The Cross “is the objective point at which the contradiction between the true and the actual man is concentrated.”

Man must renounce all trust in his own efforts, and it must be with a sense of guilt. Mysticism falls short, because while it seeks to receive the divine life, it does not reckon with guilt. The Word of God first punishes and breaks man and then woos and redeems him. “Faith is saying ‘Yes’ to the divine love.” “God alone is life in the absolute sense of the word.”

This volume is, in its way, a masterpiece of erudition; it mingles flashes of beauty with wordfulness and meaningless exposition and, as the reviewer intimated at the beginning, reaches, as deductions, the presuppositions with which it starts out—conclusions which, however, were made more persuasive in the simpler words of Jesus. As in many other volumes by Dr. Brunner and the school of theologians of which he is perhaps the outstanding scholar, we have, on the one hand, a depreciation of human reason, while on the other we have it put to use without any seeming sense of intellectual humility. Despite all this, Brunner has given us, in his main theses, an obviously Christian anthropology—God, sin, judgment, redemption.

6. REDEMPTION THROUGH SUFFERING

In his introduction to H. Wheeler Robinson’s *SUFFERING, HUMAN AND DIVINE*,* Rufus M. Jones says that the author “has written with his eyes open on the whole picture,” and that the volume “is a fine blending of deep evangelical insight and clear understanding of modern scientific realism.” Principal Robinson (of Regent’s Park College, Oxford) finds “no intellectual

*The Macmillan Company.

solution of the problem of suffering which can give the comfort and strength which the individual sufferer needs," and yet, "where the need is sorest, and through the very need itself, the discovery can be made that God suffers in us, with us, for us." That is the only adequate solution. The author's hope is that he may help the sufferer to face suffering in the spirit of a genuine Christian faith and live it through.

Suffering can be transformed from an evil to a good "and pain may be our path to the first real discovery of God." There are different levels in our explanations of the experience. It is at the religious level that "we find both the greatest difficulties in forming a theory, and the greatest resources" for endurance.

In the Old Testament, suffering is varyingly explained as retributive, disciplinary, probationary and evidential, revelational, sacrificial and eschatological.

Dr. Robinson makes his approach to the relation of individual and society. The individual is bound to serve others and all service brings suffering. Self-sacrifice is rational from the social standpoint. One, though not the only one, of the causes is moral evil—the abuse of human freedom. Such suffering is retributive. But speculations as to cosmic evil do not solve the problem of its existence; they simply extend the range of the problem. "The moral responsibility of human freedom would be destroyed by a theory of 'necessary' evil, whether that of an Adamic Fall, or that of evolution."

Our main problem is to reconcile suffering with the goodness of God. In Nature there is suffering which is essential to the good we enjoy. In history we may believe with Jesus that the temporal order, all seeming to the contrary, "serves an eternal purpose."

But our problem becomes acute in the individual

experience. Here it is personal relation to God that lifts us to a new level, with a new standard of values and the view of larger purpose. On this level there is "a transvaluation of suffering." There still remains a residual problem which can only be faced and met by our appeal to a God who suffers in, with and for us. This divine experience is revealed to us in Jesus Christ. We may ask, Has God's love any meaning, if it is not costly to Him, as it had to Jesus?

How does such suffering "redeem"? Sin brings suffering not only to the sinner, but to the Holy God. God's acceptance of it "is one aspect of His grace." The underlying truth is "the objective transformation of the consequences of man's sin into the occasion of God's grace, a transformation historically achieved on Calvary, as the projection into time of eternal reality."

The fellowship of God with man, with its earthly center at the Cross, "has two great applications to the residual problem of unexplained human suffering." Man is invited to share in the fellowship of Christ's sufferings by which evil is transformed into good.

In the *Solvitur Patiendo* (the living of it through) of the Christian there are three essential elements. The first is the need for the persistent purpose in our life as a pilgrimage. The second is that "to the 'letting go' and the 'going on' there is added a 'looking up.' " There must be the vision of a goal, a loyalty that takes us out of ourselves. The third element is "the full and frank recognition that the inner peace for which we are all craving is not the peace of escape from the sufferings of life, but the peace of a victory won in their very midst and through their endurance," the peace of Jesus—"My peace I give unto you."

Through suffering we learn both humility and sympathy with others and thus give effective witness to our

faith. We must look beyond the suffering itself and find our way *through* suffering, not by the evasion of it.

The high light of this volume is its treatment of the ways by which divine suffering is God's way of redemption—God's suffering is the explanation of man's.

7. THE DOCTRINE OF DIVINE GRACE

Much is going on in theological thinking today and the patient reader will be enlightened about it in *FORGIVENESS*,* by Paul Lehmann. The most interesting aspect of this profound study is its comparative analysis of Albrecht Ritschl and Karl Barth, as the author takes us back to the insistence of the Reformers on "forgiveness" as the real heart of Christian experience. The vital renewal of the preaching and piety of Protestantism awaits a return to this fundamental doctrine.

Liberalism has wrought confusion by its neglect of this doctrine, in the liberalistic confidence in the goodness of man, and the elimination of the need of the mercy of God in the attainment of goodness—any goodness that a final judgment would accept. The relationship between God and man must start from the righteousness of God.

"The crucial issue of the Protestant Reformation was the question of grace and forgiveness," says Reinhold Niebuhr in his introduction to this volume. It is the central issue of theology which calls for the recognition it has lost. But, says Professor Lehmann, "the impasse which governs contemporary Protestant preaching, thinking and living" is due, not only to the "gradual disintegration of liberalism"; it is also traceable to "the still uncertain tendency of the dialectical movement."

* Harper & Brothers.

Protestant liberalism has its most positive and influential form in the theology of Ritschl. Revitalization in Protestant thinking calls for divorce from "eighteenth-century moorings." The understanding of the idea of forgiveness depends upon "an appraisal of the religious issue of the eighteenth century and its influence upon the idea of forgiveness; an examination of the failure of the more influential subsequent theories of religion to dislodge the idea of forgiveness from the position in which the Enlightenment had firmly established it; and finally, an interpretation of the critical decision with which Protestantism is confronted by reason of the decisively critical rôle of the idea of forgiveness in Protestantism from the beginning." And that is just what Lehmann seeks to do.

"The *Aufklaerung* was both the executor and the executioner of the religious inheritance from Protestant orthodoxy." "*Man*" became "the first word and the last." Man usurped sovereignty. "His talk about God, as about everything else, has turned out to be a conversation with himself." The triumph of eighteenth-century religion in the Hegelian theology is the triumph "of the principle of identity" over that of "polarity" in relations between God and man. "The Hegelian man welcomes being alone in the world;" he is omnipotent.

Ritschl brought the concept of forgiveness back into theology, but not as a unique gift of God through Christ. Ritschl's theology proves that "as long as theological significance is attached to the mutuality between psychology and ontology, the promise of the forgiveness of sins through Christ will ultimately be reduced to a contradiction in terms." "Man can never give himself to the illusion that he can forgive himself."

Whatever may happen to the Barthian movement,

"the bondage of Protestantism to the religious principles of the Enlightenment has been broken by the force of a new theological method." Theology is a "dialectical" science. Barth succeeds where Ritschl failed. Dialectical theology "repudiates the principle of polarity" in Christian thought, and "promises the restoration of theological self-respect" to Protestantism.

The Ritschlian Christology "discloses a contradiction which makes the treatment of the idea of forgiveness and its correlatives impossible," while Barth's is based on a contradiction which makes these possible. It is the difference between "a systematic contradiction and a dogmatic one." And Dr. Lehmann opens up Barthianism in one sentence: "What is logically absurd can be paradoxically necessary."

Barth's doctrine of redemption imperils the reality of the doctrine of creation; while Ritschl's peril was just the opposite. Both dangers rest on the doctrine of forgiveness. Protestantism must unite "the historical concern of Ritschl with the supra-historical concern of Barth in a proper tension between the conceptions of creation and redemption presupposed by the dynamic Protestant idea of forgiveness."

If Protestantism follows Ritschl it is confronted by a possible return to the principle of polarity which led to the religious impasse of the Enlightenment. If it reconstructs with Barthian material it is confronted by the prospect of so complete an emancipation from the principle of polarity as to find itself in the grip of "the orthodoxy which the Enlightenment desirably destroyed." "There seems to be no alternative to the Scylla of polarity and the Charybdis of supernaturalism except to repeat the long and arduous historical and theological achievements and failures that can only

perpetuate the impotence of Protestant preaching and Protestant piety."

At the conclusion of this rather exhausting excursion, that is about where Professor Lehmann leaves us. No, not quite. "Perhaps" theology must abandon its bondage to the ethico-psychological and historical principles of the Enlightenment which came through Ritschl, without being over-eager to accept Barth's mandate that his alternative be adopted. If so, this would mean "that the real contribution of the theologies of Albrecht Ritschl and Karl Barth consists in the way they have prepared for a reaffirmation of the Christian doctrine of forgiveness, by which Protestantism stands or falls, and for the perpetuation of this doctrine in terms that are adequately dialectical (a conclusion which many if not most liberals, including the reviewer, reached long ago—without regard as to whether its terms were adequately dialectical). Dr. Lehmann indeed finds that Barth, facing a human crisis, becomes undialectical (and the reviewer has often said that Barth is at his best when dealing with contemporary history).

Professor Lehmann is another of the younger men of whom we shall hear more, as he enlarges and probably changes some of his present views. Happily—above all—while bearing temperamental marks of Barth and Brunner, he has not so fully divested himself of intellectual humility.

8. THE REVIVAL OF "THOMIST" THEOLOGY

A Protestant minister is out of touch with his human environment if he takes no account of the Roman Catholic moulding of human thought and life. And it is a mistake to assume that Roman Catholics are committed to one fixed system of philosophy. There is

now, in Catholic intellectual circles, a revival (not altogether unshared by contemporary Protestants) of the theology of St. Thomas Aquinas.

Walter Farrell of the Thomistic Institute is giving to Catholic readers volumes interpreting the *Summa Theologica* of St. Thomas, entitled *A COMPANION TO THE SUMMA*,* one with the subtitle, "The Pursuit of Happiness." The author describes it as "a rational defence of his faith for the ordinary Catholic" layman, indicating that the latter is not expected to accept that faith solely on authority, and of course any exposition of St. Thomas is bound to be a masterpiece of logic, with certain premises assumed.

In fact the "drastic failures" of modern philosophy are due to its taking refuge in "the murk of vague speculation" and to its "contempt for any but the most empirical knowledge," building "castles in the air." St. Thomas tied up the goal of human activity "with the order of reality," a goal by which all lesser goals are supplied as from a power house. The pursuit of happiness is for "*the absolutely universal good, outside and above man, outside and above the world, outside and above any good that bears the brand of limitation, of particularity*" (a definition which, if strictly accepted, would seem to satisfy the Barthian with his term of the "wholly-other"). This ultimate goal is not to be attained by natural powers, but the "overflow from the soul to the body" will carry the body "far beyond the limits of natural perfection." One who has "high expectations of grasping full happiness within the span of human life is headed straight for despair."

Man must, to be happy at all, submit to the will of God, which not only "respects human liberty," but "causes it." Man is at the peak of the material, but at

* Sheed and Ward.

the lowest rung of the spiritual. As he moves toward God, he does it "in man's own way of knowing and loving" God. The human intellect and will are the two dynamos in the "control-room of human activity." Balance between intellect and will is the secret of effectiveness in human action. Whatever contributes to this builds up our power for living. Still more, man may take "an active hand in the affairs of Providence."

It is fashionable in these days to consider the physical and natural as the real and the moral as unreal, as in "the class of the fluttering subjective or the intangible supernatural," whereas things moral are more real than things physical. Morality is not divine caprice; it is essential truth. The modern age has been staggering down the ladder of authority; of God, of the Church, then of the State, of the family, and finally has ended in "the completely subjectivistic authority of the individual himself." And there is a "modern repugnance to the word 'sin.' " "It is not religion which produces morality but rather morality that of itself will produce religion" (a somewhat unphilosophical treatment of reciprocal relations). Morality is the measure of successful living.

Dr. Farrell's exposition of "happiness and passion" is full of touches of beauty, concluding with the possibilities of passion in its inducement of both unhappiness and happiness. An age of self-indulgence is "invariably an age of discontent, disappointment and sorrow." If we could stand aside and look at the contemporary world we should see "the paradox of an age dedicated to pleasure with a philosophy of despair, and the paradox of the Man of Sorrows who could leave His followers only a way of the Cross and a philosophy of Joy." The author's characterization of artificial passions, desires and pleasures is deeply

searching. Finally, "these champing steeds of human activity . . . which we call passions, could and should be a mighty force under the intelligent control of well-drawn reins." Man "is either master of the universe, of his passions, of himself; or he is the miserable, cowering victim of all three."

Habits "furnish the element of unity in our actions." What we call "virtue" "is simply another name for . . . a good habit ordained to facilitating operation." It does not repress, but enlarges our life.

Naturalistic educators talk a good deal about the "integration" of personality. The moral virtues produce passion. Over and above the moral, there are theological virtues, utterly supernatural, by which man seeks and finds God. In this integration of our life, virtue is the great integrator. We may create and develop habits of both happiness and unhappiness.

In the treatment of sin, the author seeks to make clear the distinction between mortal and venial sins. Sin inheres in the will, not in nerves, not in our surroundings. And sin means unhappiness. If man was to be allowed to be man, God had to permit the possibility of sin. What he did to prevent sin was to furnish the punishment. "For Catholics," "the fact and transmission of original sin are solid truths infallibly established," and it is our own sin, coming with the human nature we receive. But it is "only this sin of nature" that comes down to us, and not the personal sins of Adam and our ancestors. (This is of course a great relief.)

The unhappiness that comes from neglect of morals and virtue has its evolution. As to original sin, this gives us no ground for excusing our own sins. Reverting to mortal and venial sins, Luther, Calvin and other reformers were not normal and they put an un-

bearable burden on humanity by asserting, as Luther did, that "every act placed by men was mortally sinful." "The distinction between mortal and venial sin is the distinction between sickness and death; the one destroys the principle of spiritual life, the other impairs its full healthy operation."

In our mass of laws we miss the essential, "the law behind all laws," "the Eternal Law which is the source of all law," which is "the protection of liberty." God, nature and human nature are the sources of law.

Finally, the heights of happiness are reached by sharing the life of God, through divine grace, but without any loss of personal existence and possibilities.

Dr. Farrell concludes with an analysis of modern ethical opinion. The factors adduced by contemporary thinkers, "relativity," "naturalness," new views of "salvation" and many others, reduce one to despair. They are a "strange medley" and make classification impossible. The havoc is nearly complete. There is, above all, a flight away from the Christian God, leaving little room, in the Christian sense, for either divinity or humanity. The author gives an alarming résumé of the devastating results, in which there is much truth, together with exaggeration. The contrast between the ethics of St. Thomas and modern ethical opinion is that "the former rests on the immutable mind of God, is absolute, rational, objective and personal; the latter, with no unchanging foundation, is relative, irrational, subjective and collective."

The revival of Thomism, like other contemporary reversals of so-called "modernism," is due to the disillusion caused by the world-wickedness in this backward moving cycle. And if the reviewer had to choose, he would prefer St. Thomas to several of the Protestant dialectical theologians.

II

CURRENT RELIGIOUS PHILOSOPHY AND ETHICS

We begin with a study which, while by no means exhausting the vocabulary of terms descriptive of modern philosophic thinkers,* simplifies the subject by concluding with three main methods of reaching or seeking truth. And the chapter ends with the plea of a philosopher for a world religious faith.

1. TYPES OF RELIGIOUS PHILOSOPHY †

In a volume bearing this title, Professor Edwin A. Burt, of Cornell, while "avoiding evangelism," seeks to clarify religious philosophy in the main points of view now competing for acceptance among Western thinkers. There are two ways of studying religion; to make us religious; or to give us "an objective understanding." The latter is the approach of this analysis, to seek clarity, consistency, respect for facts and impartiality in interpreting facts.

Following a historical study of background from Judaism at the time of the Palestinian conquest, through Plato and Aristotle, to the formation of Christian orthodoxy and the theological synthesis of Augustine, we are led naturally into the Catholic philosophy of religion, its development in the transition from Reason to Faith, to the authority of the Church and the resultant social theory.

* See *American Philosophies of Religion*, Henry Nelson Wieman and Bernard Eugene Meland, Willett, Clark & Company, 1936; analyzed in the author's *Trends of Christian Thinking*.

† Harper & Brothers.

The main disputed assumptions of *Catholicism* include man's need of certainty; his inability to attain it; and its partial attainment through natural theology. Catholicism affirms the validity of the scholastic idea of causality and the teleological conception in metaphysics; good is a positive reality while evil is not. Intelligence is an entity independent of matter. Through divine intervention reason can supplement natural knowledge by a supernatural revelation whose truth can be certified to by miracles. Supernatural revelation was given to the prophets and apostles; the right of interpretation attaches by apostolic continuity to Pope and Bishop and "the proper rôle of others is acceptance and obedient submission."

Protestant Fundamentalism, in its attitude toward religion, is at heart "non-Catholic through and through," as it appears in Luther. Among its major disputable assumptions are: man's consciousness of sin which prevents his attainment of salvation, because he is "totally impotent to gain release from sin." Man can gain some sure knowledge here, which, with supernatural help, will give him release and support. His consciousness of authoritative law and lawgiver, implied by conviction of sin, attests the truth of the Scriptures. This is gained only secondarily through natural theology. The scholastic conception of causality and the teleological explanation are valid. God's goodness is a positive reality and the sole ultimate cause; evil is not metaphysically ultimate, but is a secondary cause, in rebellious, angelic or human wills.

Assumptions concerning knowledge of the supernatural are: the proof of the Bible as supernatural revelation, through its miraculous events, supplementing our natural knowledge. Conscience, aided by miracles, can discriminate between true and false revela-

tion. Supernatural revelation was given the prophets and apostles, but freedom to interpret them, through the Holy Spirit, "is the right of every Christian."

Science has a religion which developed since the above systems were formulated, of which they took little or no account, and which has made its impact on modern culture. It also has its disputed assumptions. Man needs a certainty to attain his highest good, which he can gain through his own reason. The ultimate criterion of truth comes through direct apprehension of the object's essence; he does not need supernatural revelation, which is irrational. The ultimate structure of the world is mathematical. Knowledge of the world structure produces love of that which is known; this love of truth and reality is developmental and can transform desire and emotion into harmony with itself.

Agnosticism has its corresponding assumptions. Man has no certainty as to good or evil; he can have only probability as the guide of life. Knowledge of ultimates cannot be verified by perception of facts. Causality means only that we conceive it. Skepticism is the only reasonable attitude in metaphysics; only empirical science can give verifiable knowledge. The senses cannot perceive supernatural beings or events, their supposed effects lack adequate evidence and we can neither believe nor deny their existence.

Ethical Idealism's assumptions are that certainty is in the form of a supreme principle of right, an inviolable attachment to every human personality. There is no valid metaphysical knowledge, but our moral experience postulates a spiritual reality which involves faith in moral freedom and moral worth. Social duty is to act toward another so as to elicit his highest excellence as a moral personality.

Professor Burtt finds the philosophy of *Modernism*

continuing Protestant orthodoxy rather than Catholicism. Man needs to attain the harmonious, unified self to which religious experience testifies and which it exemplifies. The religious experience promoting the highest values of personality depends historically on the life and teachings of Jesus. The universe is one of law and we are dependent on some factor, which we may properly call God, for our moral growth. Faith in continued progress is legitimate. Present experience is the criterion of truth and standard of value. The Bible, "without infallibility or supernatural authority," is of unique value as the source of our knowledge of Jesus. Traditional concepts need modern reinterpretation in these lights and the social task of religion is to transform social institutions into conformity with the spirit of Jesus.

Humanism, while taking many forms, assumes that moral values are relative; that there are sharable social values which maintain their excellence; that man needs to attain an integrated personality; and that religion is devotion to the sharable social goods.

Science guides to truth; the universe is an objective order; there is no guarantee of the ultimate victory of good, and the faith of religion is in the worth-whileness of human good. The social values are truth, artistic creation and love. Comradeship in these is more valuable than faith in a superhuman helper.

Now of course not a few among those who hold these philosophies would disclaim some of these characteristics and Professor Burt finds individual philosophies in such thinkers as James, Hocking, Bergson and others. There are other current trends; a new supernaturalism; a new skepticism; naturalistic theism, and the new nationalistic philosophies.

To reach conclusions in this *chiaroscuro* is obviously

difficult, but there are some. Unaided human intelligence is limited, and philosophers who reject supernatural revelation must meet a basic challenge. As to certainty, what decides our answer? Does it depend on the degree of our confidence in our intelligence "as compared with our reverence for the religious tradition we inherit"? How can we answer such questions?

There are three main methods: the mystic, the rationalistic and the empirical. These ways may be combined. Or—and this is about where we are left—can "some new method be discovered which will prove more adequate"? Or can empiricism be made more applicable to religious problems? The author's conclusion consists in summarizing the main points of the affirmations and negations in these philosophies, leaving us to find our own answers, reminding us that in his study he has set forth the evidences.

And for the student who will accept the challenge, no volume quite equal to this has appeared in recent years.

2. A CRITIQUE OF HUMANISM

In *MAN THE MEASURE*,* Arthur H. Dakin, a layman, gives us analyses of the many types of "Humanism," in all of which, however, we find "a would-be scientific and ethical absorption in human affairs without reference to God," at least as He is conceived in Theism. The new dictionary cites the definition of C. F. Potter: "Humanism is faith in the supreme value and self-perfectibility of human personality," to which Dr. Dakin adds that Humanists, "supplementing their logic with charms like a clear eye, a sure head, and a head unbowed by fear, pretence, or cloudy devotion . . . seek the renewal of man's soul and civilization."

* Princeton University Press.

Following a historical survey of the background of Humanism, in which we are told that in the Protestant Reformation "the process of sanctifying the secular gradually blurred into the secularization of the sacred," the author discusses the "Humanist Manifesto" with its fifteen points, and compares it with that of Comte. There are three general attitudes toward the world of the new naturalists: the "disinterestedness" or "indifference" of Walter Lippmann, the "cheerfulness" of Eustace Haydon, "and the gloom of dramatic despair in Bertrand Russell and of sophisticated disillusionment" in Joseph Krutch. (The list of American signers of the "Manifesto" includes not a few of our teachers of youth.)

Humanists assert that science has invalidated theistic religion, but it has to be admitted that the faults as well as the merits of religion have their counterparts in science. Humanists, however, in their exaltation of science over religion are "contrasting the spirit of science with the shell rather than the spirit of religion." Dr. Dakin believes that such philosophers as Huxley, Russell and Sellars, while seeking to struggle out of the quagmire of "the natural-science point of view," lapse into it again because the inspiration of their philosophy, or philosophies, "comes more from science than from ethics and religion."

The author dissects the psychology by which Humanists attack Theism. They create caricatures of Christian morality. "To insinuate, as Humanists virtually do, that Christian ethics is a set of absolute moral rules of supramundane origin in a deity of questionable existence, is about as accurate as to identify modern French art with the maxims of a contemporary Parisian studio." It is almost impossible to find out what their "'ideal developed personality'" means for

Humanists. "Popular Humanism is aware more of the failings than of the merits of religion, especially of Christianity; its optimism toward progress and the annihilation of evil is as uncritical as its faith in personality; and its conception of ethics, though on the whole temperate and humane, is chaotic in itself and incoherently related to human nature."

The agreement of Humanists in rejecting Theism is equalled by their disagreement on what to accept in its place.

Some Humanists are confusedly influenced by their low estimate of the Christian clergy from whom they gather their ideas of what the Christian faith is. In spite of its excellent features, Humanism fails to carry out its claim that it fills the place of God and theistic religion.

In his conclusion, Dr. Dakin admits that "almost everything condemned in religion by Humanists" is "hypocritical, retrograde, spiritually encumbering." But one need not be a Humanist to see this. Humanism's distinctive feature—its "'new naturalism'" is "a collection of barren, second-hand sophistries, an impoverishment rather than an enrichment of life." On historical, social, scientific, philosophical, moral and religious grounds, Theism is "better rooted and more fruitful than Humanism." "Their good Humanists have taken from others but made it no better. Their bad they have borrowed also and by misuse made it worse." Their criticism rests upon a misconception of Christianity.

The author has, by the fairness of his concessions, and his searching analyses, given us not only a devastating critique of Humanism, but has also contributed to a higher evaluation of Theism.

3. THE RE-ASSERTION OF HUMANISM

Whatever may be the judgment of his fellows on John Haynes Holmes as a teacher of religion, all will pay tribute to him as a prophet in the midst of our social order, honest, sincere, courageous and, on many issues, commanding. And whatever the conclusion, one cannot afford to pass by his views on religion, which are shared by so many honest, thoughtful men and women.

In *RETHINKING RELIGION*,* Dr. Holmes' viewpoint is "that of experience," which testifies to religion as "a human product . . . determined by man's reaction . . . upon the universe." Its essence is "not revelation, or inspiration, or divine disclosure" as used in traditional theology, but "man's normal experience." Nevertheless Holmes, from this standpoint, finds it possible "to press on to ideas of God, the soul, and immortality" similar to if not identical with "the great historic content of religious faith." By following the "scientific method," he reaches "a theological conclusion."

As the result of the progress of science and the scientific method "if anything is certain . . . it is that religion as a form of supernaturalism is dead." A prevalent modern attitude is that religion is "a superstition maintained among us as a conspiracy of designing men." There has been some truth in this, but as a characterization it is appallingly superficial. "Religion is inwrought with the whole pattern of human progress."

But the first "modern men" were the Humanists. They released mankind from tradition and planted the seeds of a new religious thought "which is slowly but surely" securing the adherence of "open-minded

*The Macmillan Company.

man." It is "in the oneness of religion" that "we see the truth of religions." This attitude of mind conceives of no "supernatural in any sense of revelation"; "religion is a natural phenomenon," its experience has "the highest quality of all experience." There is nothing special about it—"Whatever brings to man a deeper, truer, and more enduring adjustment to the highest values of life . . . in whatever so-called sacred or secular field it operates, is religion."

But this does not mean that we stop with Humanism. And Science is not the last word. The fact that it is used for evil purposes has precipitated a new conflict between religion and science. "Religion gives us values, as science gives us knowledge." Religion gives us "'a mode of behavior,'" which, however, comes from "a mysterious and mystic impulse."

Religion is also "fundamentally social"; "concern with individual salvation, with personal piety apart from social destiny, is the supreme spiritual heresy." Religion seeks to bring in the Kingdom of God. Dr. Holmes illustrates true religion as exemplified in such lives as those of Albert Schweitzer, Kagawa and Gandhi, in deeply persuasive terms.

As to the Church, it does not play a large part in the lives of such saints. The creeds are passing and with them "must pass as well the denominational basis of religious organization," closing a "calamitous period of religious history." What will the new Church be? It must be voluntary, without creed or ecclesiastical control, undenominational, public, free, social and democratic. Its leaders must be prophetic—preachers above all (quite contrary to Dr. Fleming's view). The prophetic line from Chrysostom through St. Francis, Luther, Calvin, Wesley, Channing, Parker, Beecher, Phillips Brooks must be restored; "these are

the names which mark the flow of spiritual idealism." The Church must serve ideals of human life, free itself from world-corruption (here we have a Barthian note); a social system which is unjust must go, even if it means a revolution involving the leadership of the Church.

In the light of such lives as previously reviewed, "the whole question of God becomes ablaze with significance." And what or who is God? The "unity of ideal ends" must have a name or term; that is what Dr. Holmes means by God. But God is more. This name also describes the power that makes these ideal ends real. Man's quest for these ends indicates purpose at the heart of cosmic as well as of personal existence. The fundamental propositions of reality are: "the universe is Life; the universe is Thought; the universe is Spirit;" all in "*Unity*." With this interpretation (if it is such), Dr. Holmes asks: "Is there a God?" and answers, "There is."

This God and His world evolved together and "are still evolving in a mutual process of self-creation." This God is "not power, but love; not the goal, but the road; not a ruler over man, but a comrade." "The processes of earth have shown God growing in eternity as a man in time, and both therefore limited and bound and mutually dependent."

After this (seemingly impersonal at points) idea of God, the author substantiates the age-long faith in prayer, but not as "the traditional idea of petition." Prayer "is selection, attention, resolve," in our search for ideals, and is "a necessary, beneficent and lovely part of the culture of the race."

Old ideas of moral law have vanished with the old idea of God and prayer. The new conception in our rethinking of religion is this: the universe "will serve

and save us if we will have it so, and thus is in essence itself a moral universe integrated by moral law."

Finally, the author's philosophy leads him to accept immortality as "essentially reasonable," but he finds a suggestion of immortality in the fact that "all the permanent values of life are man's own achievement." We cannot prove this faith, but, in the words of James Martineau, "'We forever try to prove it because we believe it.'"

If the reader wishes to see the wide contrasts in contemporary thinking about religion, he has but to compare this review with that of Berdyaev.*

Holmes is not a theologian or philosopher. His reasoning might be riddled by the more dialectically minded. His use of terms—such as "supernatural"—seems lacking in definition. At the same time there is a rather unhappy lack of intellectual humility in his positive way of putting things, and occasionally just a gratuitous touch of contempt, or intimations of it, in his reference to traditional views. Holmes at times becomes authoritarian in his very censure of "authoritarianism."

But as an ethical culturist, as a sincere, frank and conscientious preacher of his gospel, and for his lofty ideals of personal and social life, he is almost unsurpassed, the kind of man one would implicitly trust—a Nathanael, "in whom is no guile." It is as a public servant—not as a philosopher—that Holmes best serves the world—as a prophet.

At the same time this volume reveals the historic traditional errors of Christian thinking, even though it goes but part way in setting them right and in part of that part way falls into equally unfortunate errors. And while Holmes' faith would not satisfy the heart

* See the author's *The Christian Faith in a Day of Crisis*.

of most men and women, it is better than one founded upon the "authority" whose fallibility he discloses. But a prophet is often subjectively moved. And the absorption of the ethical charm, clarity and passion of Holmes will repay even the severest critic of his dialectic.

4. A VOICE FROM LIBERALISM

In view of the fact that many authors have seemed to make vague and indiscriminate attacks on "Liberalism" almost a pastime, one wonders why religious liberals do not often make any rejoinder. Therefore the reader whose mind is not closed will welcome *RELIGION FOR FREE MINDS*,* by Julius Seelye Bixler. And Nicolas Berdyaev will be heartened to have a Harvard Professor of Theology join him in his effort to bring philosophy and theology together again and not leave philosophy to the philosophers.

Professor Bixler does not believe that the war has made any fundamental change in the liberal's creed, despite attacks on the alleged vagueness of his beliefs and the indecisiveness of his action. The liberal is not vague in his conviction that honesty must be uncompromising and that faith must be based on reason. He pays respect to the qualities of the Barthians, but sees in their theology a hindrance to honest truth-seeking. Their teaching leads to "blind currents of emotion," and Dr. Bixler sees nothing in their theology to emphasize "the universal qualities of life" which draw men together as opposed to creedal distinctions which separate them. Distrust of the Barthians should lead to a restudy of William James who saw "the limits of reason" as well as they, but better understood the type of "feeling" on which religion must be based.

* Harper & Brothers.

The religious man must find an object of complete devotion which has real and not only imagined existence. We have two groups of thinkers. One defines God in terms of our highest values by their fruits for life, and then seeks to show how such a God exists. The other repudiates any naturalistic or empirical interest and denies the relevance of religion to the problems of knowledge and value. Only a revelation vouchsafed from above is the means of relation to God. Between these groups representing naturalism and supernaturalism is another which seeks to avoid both extremes. They do not confine themselves to the world of nature. While they distinguish between the natural man and a higher world, they do not regard the supernatural as miraculous. The liberal is a critic who judges life by reasonable standards and is a dualist in that he appeals to a reason not found in experience, and by contrast to the authoritarian insists on continuous criticism in the face of changing conditions.

The author's study centers on the fact that we can be sure of an ideal rational good, and that "our difficulty in transferring our assurance of the God of ideal value to the God of existent fact comes, at least in part, from the circumstance that the timeless validities which give life its worth cannot be adequately represented in the temporal flow of events." Liberalism remains a matter of faith and not knowledge, but it is a faith "which finds its nearest analogy in the struggle of life to go forward and to achieve a vantage-point from which its own impulses can be judged."

Dr. Bixler proceeds to examine the liberal's position. The advantage of the religion of authority is that it seems offhand to know what religion should do; "fix our attention on God and take it away from man." Authoritarianism in contemporary life is seen in Ger-

many and "out of Europe has come a theology which, though opposed to Nazi domination, has actually used similar arguments to those by which the Nazis have tried to justify themselves." Barth charges that liberalism leads us into self-subjectivity, but the liberal believes to the contrary. Authoritarianism signifies power: the liberal claims that "we can be taken out of ourselves only if we retain faith in that which is greater than ourselves not merely in power but in reasonableness." Religious liberalism believes in reason, and in freedom, is in opposition to authority as such, and believes in the obligation and right of the individual to express his individuality in ideas. As the result of criticism, however, the liberal realizes that our thought does serve our desires and that our knowledge of the truth is always conditioned by what we really want to know. And the emphasis on our emotional setting reveals the dualism in his view of experience. "The compulsions of nature and the persuasions of reason are pitted against each other," and "the weakness of liberalism is its lack of speed and passion."

Professor Bixler finds us in a turn of the tide toward "unreason." Philosophers are hesitant. We need today "a religion which is reasonable," and which is "practical in that it is relevant to the actual situation and our actual emotional need." In theology, Barthianism fits one mood—that of "disillusionment and fear." But why should we meet the demand to *repent*, if the will directing a sinful world is not ours?

This theological revolt against reason is caused in part by too narrow a view of reason in our religious thinking. Does not liberal religion offer us a way, "by taking specific account of its dualism of reason and natural impulse, and its conception of a process in which they are harmoniously joined"?

The author analyzes William James, Santayana, John Dewey, Josiah Royce (and what student of fifty years ago would not pay tribute to Royce?—the reviewer). He discusses the inescapable problem of religious dualism and the rhythm of the religious process. A harmony “won by man as participant in both a world of ideas and a world of nature which reach far beyond himself is to see the meaning of God.”

Liberal religion can be made effective. It unites with Christianity in the belief that “there is a reasonably established good,” that human life has the capacity to attain. “All other items of theology, creed or revelation are but attempts to explain what these convictions mean.” Such is the basis of our religious education. “The only history of religion deserving of the name” traces “the progressive refinement” of men’s ideas and practices “in their search for the highest good.”

If philosophy and religion have contended against each other, “it must be because religion has claimed special truths which philosophy failed to vindicate” and not because of any necessary conflict of interest, and “no more does the identification of belief in God with faith in our values mean necessarily a break with religion as traditionally understood.” Finally, “it is from the embodiment of value in actual personality that we shall most effectively learn what religion is and does.”

A volume which makes a plea for reason, without rationalism, seeking the use of all man’s God-given faculties in the search for a God who is not “wholly other,”—of whom we may believe that “nothing can be good in Him, which evil is in me.”

5. THE REALITY OF THE SPIRITUAL

Nicolas Berdyaev pursues his quest for a restoration

of the unity of philosophy and theology. In SPIRIT AND REALITY* he takes us beyond both, in an effort at diagnosis of our spiritual distress, following analyses of historical manifestations of "the Spirit." A spiritual revival is the only source of freedom from ultimate spiritual death. We are today enslaved in every sphere of life by a mechanistic and materialistic civilization.

The contemporary world, on the whole, persists in denying "the reality of spirit," or at most acknowledges but "a minimum of spiritual reality." The materialist attributes to matter "all the qualities inherent in spirit—namely, reason, freedom, energy." Over against this "spiritualistic ontology claims that authentic or essential being is spirit; and that spirit is being, objective being." The fundamental problem of philosophy is: What is being? Is a rationally elaborated category of being applicable to the spirit, to God?

The distinction between spiritual reality and reality in general depends on the solution of the relation between thought and being. Spirit is a "personal revelation," but it endows the personality with a "supra-personal content."

When we examine the Gospel we find that it represents something more than a development of the biblical conception; it represents "a spiritualization involving a new revelation." In the Greek philosophy spirit is an ideal foundation of the world, reason itself, towering above the sensible world. In the evangelical interpretation, spirit is "a blessed energy overflowing from another world into our own."

While spiritualization has been the general trend in both religious experience and philosophical thought, Dr. Berdyaev believes that "a new movement of the

* Charles Scribner's Sons.

spirit is imminent" which will be enlightening. The reality of spirit is independent of the categories of thought which leave their imprint on being. We cannot identify spirit and being. Spirit is freedom and creativeness; it exercises a primacy over being, the primacy of freedom. An ontologically orientated world-view is static; the spiritual world-view is dynamic.

It would be both presumptuous and hopeless to attempt a rationalistic definition of spirit. "Spirit can be incarnated and symbolized, but it never becomes objective." We cannot identify spirit and soul, the spiritual and the psychic. "The abstract interpretation of spirit common to intellectuals, who as a class are denied the full life, is the result of a false dualism of spirit and flesh, of spiritual and intellectual work on the one hand, and material and physical labor on the other."

Spirit implies an intermittent dynamism in the life and history of the world. It is a constant transcending of human life. Transcendence is not static; it is an act. But the transcendental and the immanent are correlative. "The transcendental nature of God is our immanent experience."

Spirit is not just personal. It becomes socialized. "Spirit is *being-in-itself*, but in active formulation it inevitably becomes *being-for-others*." Every creative act is a spiritual act. It has been the objectification of spirit in the Church that has led to false notions of sanctity. It gave rise to symbols rather than realities. Dr. Berdyaev elaborates on this theme in a very conclusive way. The spirit has thus become subordinated to objects and is in danger today of becoming completely objectified—we are at a critical moment. The author identifies our "fallen world" with the "objectified world."

In mysticism, the suppression of the human will, "extreme obedience and repentance vitiate the human conscience and human dignity." "Meekness and obedience in their turn may easily lead to unconscious pride, the pride of the meek." In asceticism there are three forms, "that of fear and reward, that of liberation from the power of the world, and that of disinterested love of God." We need a new kind of asceticism, "a new type of saint who will take upon himself the burden of the complex world." In the discussion of evil as "the definitive mystery" Dr. Berdyaev finds it at its worst when it is disguised as good. "Happiness cannot be organized."

Space forbids giving the author's analysis of mysticism. It is "aristocratic." It is a revelation of revelations, of realities behind symbols. It implies a spiritual penetration of the soul, "a transcendence of the created world." Mysticism and theology use different and untranslatable idioms. The most profound truth of spiritual experience is that "when man was born, then God, too, was born." Christian dogma is merely symbolism of spiritual experience. "There are greater affinities between the mystics of various religions than between the religions themselves." The relation between the human soul and Divine or Holy Spirit is "outside the category of our thinking." "Prophetism and mysticism are the two principles that can revive again the still fires of the spiritual life."

A spiritualization that is not social is profane. The Cross implies "inevitable catastrophe, revolution and radical social changes." "A rigid dualism of spiritual and social life is completely erroneous." "When spirituality is dependent on the social environment it is perverted and deformed."

Dr. Berdyaev philosophically distinguishes "spirit"

from "the Holy Spirit." "Perhaps there should be no doctrine of the Holy Spirit, for a doctrine is binding and limiting." The distinction between the Holy Spirit and spirit is a purely doctrinal one. The "new spirituality" which the author seeks "signifies freedom from objectification and from the subjection of spirit to the influence of a wicked and fallen society." We need to recognize the struggle between symbolism and realism. Our experience is contained "within the depths of the Divine life itself." Spirituality is not renunciation of our personality, but of the natural and social limitations connected with objectification. The spiritual life, and not that of our phantom world, is our existence in *reality*.

A volume not easy to read, but worth the effort, and simpler in its conclusions than in its logic.

6. THE CHRISTIAN THEORY OF MAN

Contemporary world events have induced much theological discussion, not to say dispute on the Christian doctrines of God and man and their mutual relations. In *MAN'S SEARCH FOR HIMSELF*,* Professor Edwin Ewart Aubrey finds an acutely distressed society reflecting upon "human nature," not upon its progress but on "its failure." He seeks to answer the paramount question: Has Christianity a message for man in this hour? In other words Dr. Aubrey seeks to furnish a "Christian doctrine of man."

The search of man for himself begins with the rise of self-consciousness. He attempts "to find what he means in his widest content of behavior and in the deepest reaches of his own contact with the world." In this search we must not discount scientific knowledge; "the limitations of science do not constitute the

* Abingdon-Cokesbury Press.

strength of religion." It is, however, a pity when literature and art "seek to conform to scientific modes of insight"; theirs is a different sort of contribution. It is the tendency to cling to uniqueness and subjectivity through which art and literature contribute to understanding. The various new psychologies make their major contributions from the understanding of "the depths of personality which lie below the threshold of consciousness."

Man longs to know whether the deeper self "participates in some ever-present, universal action" which holds it in some true course.

Turning to the Christian conception, "there is no legitimate separation of 'the Jesus of History' from 'the Christ of faith.'" The Christian approach to the idea of man is creative and growing, appropriating successive findings from science, art or philosophy. A Christian doctrine must consider first of all a man's relation to Jesus Christ, and its experience; the sense of failure in comparison with Jesus' ideal and the awareness of man's separation from the source of Jesus' fellowship of love.

The self stands solitary, whether we approach it from the side of knowledge and belief, of religious experience, or of ethical responsibility. That solitude can be broken, according to the Christian tradition, by communion with God. Through Jesus "the solitary man is bound again to his fellows and to God."

Personality becomes aware of itself only through its relation to community. Human existence can exist only in sociality and the community is rich and dynamic in proportion to its base on a common aim. Thus a major problem is that of personal self-realization in relation to the communal life. Early in its life the Christian movement considered the relation of the

person to the group, through the Spirit, and "if the Christian Church could recapture this power of the Spirit in its own fellowship, it might show a troubled, confused, suspicious and self-defeating society how to recover both the source and the direction of its life."

"Integration" is a key word today in the study of personality. But the question is seldom raised: "Is life intended for integration?" In education, the concept of integration has won the field, "theoretically at least." But integration must be gauged "by the level at which it is achieved." We come to the Christian answer to this problem. "Christianity affirms belief in an active objective source of human power which at the same time binds man to his external world." Man is able to receive this power. Its nature is best expressed in Jesus Christ. The Christian insists "that one must practice a mode of living whereby the newly restored relationship is sustained from man's end," and "the idea of the Kingdom of God is that of the ultimate integration of human life in community." "In it each and all are related to God as the source and the direction of their lives severally and corporately, all find the richest possible fulfilment of their deepest selves." This is "the most satisfactory integration of human life."

Within this community we seek freedom, for the community and for the individual, to realize their destinies. Freedom is integration that "includes more than the directly present reality." The paradox of freedom is "that it rests on self-determination." It is the "principle" of individuality. We are free "when we can stamp our initials upon reality." To be free within oneself means to mobilize "the whole self." Freedom is to be sought in communion with that Spirit "which exercises creative freedom in the natural

world, in human society," and in the heart of man, "his innermost being." The freedom of Jesus was in the dominant purpose of His life to be at one with that of God.

The contribution of the Churches to society is first to "embody in their own life the Christian philosophy of community, to become in truth a fellowship of the Holy Spirit, a brotherhood of love." The Church needs to reevaluate the ends it has in view, its objective, and its method of attainment. The third question is: Can it keep up its morale for a great forward movement in the face of obstacles?

We need to realize: that "we live in a dynamic world"; that "every life" is like an hour-glass; that "human beings are bound together and find their individual fullness only in fellowship"; that this fellowship "is not attainable by rational communication"; that men ought to love one another; that Jesus is the highest embodiment of love; and that "the universe is one, and all its parts are continuous with one another."

And "when the cooperation is coupled with imagination and sustained by faith, then we have love," against which "the gates of hell cannot prevail." Perhaps Dr. Aubrey's best summary of his study would be in his conditions for freedom; man's relation with "a power able to resolve the antithesis between individuality and community." The heart of this book is that that is attained through Jesus Christ.

7. THE DEVELOPMENT OF CHRISTIAN ETHICS

IN CHRISTIAN ETHICS IN HISTORY AND MODERN LIFE,* Professor Alban G. Widgery regards problems of morality as "the most urgent of modern life." It is to be deplored that novelists, journalists, politicians

* Round Table Press.

and social reformers have been accorded a position in this field that should be occupied by "the qualified moral philosopher and social scientist." Dr. Widgery's standpoint is that Christian ethics is superior to any other form and it is unfortunate that so many modern thinkers reveal ignorance of the nature and details of the Christian form.

The central problem of today is, as it has always been, that of the nature of human satisfaction. Christian ethics has never been a closed and static system; it takes account of historical experience. In psychology attention has too often been given to quantitative measurements to the neglect of the qualitative.

Human satisfaction does not depend on human nature alone. Ethical problems depend in part on "the great increase in the possibility of experiences of particular values." "There is a richness of detail in human life today far surpassing that of any previous age," and the evidence of history must not be pushed aside by naturalistic leaders with their limited range of values and their tendency to describe moral values "as merely instrumental forms of conduct."

Professor Widgery's thesis is that Christian ethics has always dwelt on the moral values of character "in detail," on the virtues as of intrinsic worth. It has held to definite views as to the relative values for human satisfaction, has absorbed the best from Greek and Roman civilization and has taken in "new values" in all stages of human advance. It has sometimes suffered from the misinterpretation of its adherents, and at times overexaggerated certain of its aspects; as, for example, in the "other-worldliness" of the Middle Ages. Nevertheless, Christian ethics has increasingly become a well balanced whole.

The moral life of the Christian community began

with the influence of the person of Jesus and His teachings, the latter being a continuity of Jewish tradition. In the Gospels we have, not simply conduct, but a "fundamental attitude." Jesus accepted no compromise between good and evil. Love of God and man was of worth superior to material welfare. His death has always been accorded ethical significance.

Dr. Widgery reviews the expansion of Christianity in the Greco-Roman world, the Middle Ages, and the Renaissance and Protestant Reformation to the present time. "The most distinctive form of Protestant ethics, Puritanism represented a definitely strenuous attitude in life," but Protestant ethics was hardly as much concerned with social welfare even as in the Middle Ages, up to the beginning of the nineteenth century.

In his discussion of Christian Ethics and the Nature of Man and the Christian Doctrine of God and its Ethical Implications, the author plows deeply. "Christian ethics teaches that human nature has functions involving relations with a spiritual environment, the being of God." God is capable of personal relations with mankind, "of the same kind that men as spiritual may have among themselves."

Modern scholars have much confusion of thought as to the Christian idea of God. "The merely immanent conception of deity appears to have become the terminology of a form of idealized Naturalism which, glorifying the integrating processes in nature and mankind, ignores, generally surreptitiously, those of disintegration." But for Christianity "personal contact with God is of the essence of that toward which the good life is directed.'"

Dr. Widgery deals with the Criticisms of Christian Ethics, including those of Nietzsche, the Hedonists and the Humanists. He concludes that Christian ethics is

"competent to meet" all criticism. It covers all that modern Humanism stands for and goes further in insistence on "the duty of the love of God."

In comparison with non-Christian ethics, Christianity is found to include "all virtues." The Christian moral ideal cannot be adequately expressed in one general term. It embraces in harmony the whole wealth of moral values. In his study of sex, Professor Widgery is frank and clear. "From the point of view of Christian theism," sex-intercourse is not solely for procreation. "The experience and the judgments of humanity compel us to admit that it has a value in itself."

Christian ethics includes in its concern "the form and function of the State." It demands that the relations between social groups "shall be in conformity with the principles of love and justice, and not determined by racial and national expediency and selfishness."

But—can Christianity employ force to these ends? The position of Jesus was ambiguous. His fundamental teaching rules out war. Yet he did not always condemn it, but sometimes appeared to recognize it. The author does not find "a complete and consistent system of ethics" in Jesus and suggests that He may have undergone a development in his ethical views. "He urged the positive aim of brotherly love which would leave no place for war." Dr. Widgery would regard it as "unjustifiable dogmatism" to maintain that all participation in war is un-Christian.

While Christian ethics cannot be said to imply any specific form of economic organization as the "universally moral one," we are not to infer that it has no definite requirements affecting economic practice. And the churches have not yet met this duty. Jesus covered the adequate principle in the Golden Rule.

Christian ethics has its place in human culture. It is

both "‘this-worldly’" and "‘other-worldly.’" There are other values than those of personal character and inner motives. The main lines of human culture have always included religion. Christian morality has its basis in a religion in which human culture is consummated: "the love of the beautiful, of the true, and of the morally good is united in the worship of the Holy."

In his theses that Christian ethics is not static but is developed in history and experience; and that naturalistic ethics falls short because it fails to deal with the spiritual factors in man's life which are the very basis of morals, Dr. Widgery has made a real contribution to a much studied subject.

8. THE SEARCH FOR A COMMON FAITH

Professor William E. Hocking, whose part in the "re-thinking" of missions by the "Laymen's Inquiry" will be remembered, has given us in *LIVING RELIGIONS AND A WORLD FAITH*,* a sequel to his study of nearly thirty years ago, *The Meaning of God in Human Experience*. In it he also uses illustrations from his experience in his participation in the "Laymen's Inquiry."

"What we have in the world is not religion, but religions." Through the impact of civilization on civilization, we have the impact of religion on religion. As a world culture appears, "the question is bound to arise whether a world religion is not a necessary accompaniment of world culture and if so, what sort of a religion it must be."

Religion "is a passion for righteousness and for the spread of righteousness, conceived as a cosmic demand." Religion is not the same thing as morality. The difference "lies first in that factor of 'cosmic demands.'" In religion there is "a sense of rightness

* The Macmillan Company.

of direction which guides the search for more explicit certainty." In this conception of religion, it must be universal, arising in a human craving directed to universal object. The passion for righteousness is the response of human nature everywhere. Hence religion contains release from all localism and historical accidents. It crosses every boundary of time and is "the farthest reach of universality of which the race is capable."

Yet there is another postulate. Religion is not only universal, but it is particular, because universal. As one's moral destiny is identified with that of the group in which one acts, it must be religion in particular.

Religion seeks community. The inner light of the mystic, certain and independent as it may be, leads the mystic to seek a community on his own principle of living. "Men are divided everywhere far less by creeds than by ritual." What is important is "feeling." "Ritual is the vessel of communal feeling." All observance is "*the cumulative conservation of feeling.*" The mystic needs community for the "*prolongation of his deed.*"

Conversely, the community needs the mystic and for its own sake "is bound to abet the honest life of its independent religious groups," all the more in its crises. Thus a religion, if at all dominant, is incorporated to some degree in a local culture, and "the adoption is mutual." While this involves moral peril, religion has always striven to maintain "its own autonomy and primacy."

Here is the dilemma, religion must be both universal and particular. It looks insoluble. This dilemma has led us to a classification of religions: "(a) the predominantly local or ethnic; (b) the predominantly universal, arising by an attempt to escape the bonds of the

local; (c) the historical-universal, *i. e.*, the universal newly particularized by reference to their own emancipation from particularity, as historic fact."

Dr. Hocking illustrates these theses by interpreting some of the characteristics of Oriental religions. Such a study leads to conclusions in our search for a world-faith. We cannot dispose of any of these religions by refuting its alleged errors. "*From any position partially false there is a nisus toward a truer position.*" We discover the "*futility of fixed doctrinal definitions for living religions.*" Such religions can bend and alter without breaking. There is plasticity to change. There are such influences as social activism and nationalism. But the author is convinced that these religions are "*not on the way to death.*" "If any religion were prepared with a set of answers for the questions which modernity is, that religion would indeed be in a strong position to attract the suffrages of mankind. Until this is the case, it would surely be a tragic mistake if Christianity, on the assumption that it is fully at home with modernity and in harmony with it, were to push for the demolition of the old structures, or prematurely declare them dead."

The present moment, by its very disorder, facilitates the search for a world-faith. The way of Radical Displacement of other religions by one religion involves great losses which are the "*necessary results of the method.*" This method defies the inescapable principles of teaching: "*nothing can be conveyed to any mind unless it answers that mind's own questions.*" The religious groundwork of Radical Displacement is based on "special revelation," with eternal punishment for those who will not accept it. "There is no 'Only Way' to God." The theological presuppositions of the method of Radical Displacement are no longer tenable.

There is the way of Synthesis, where two religions in the same region become mutually adapted. "This way is an aspect of Liberalism." Its method involves the dangers of compromise and moral and mental idleness. But legitimate synthesis is growth. Its criteria are individuality, organic unity, consistency. Dr. Hocking believes that "no religion can become a religion for Asia which does not fuse the spiritual genius of Asia with that of Western Christianity" and "not alone the genius of Asia, but that of each of its major great religions." Indeed, the author looks, in the Orient, for the rise of a Christianity "far outpassing" that which we of the West conceive. Withal, however, Synthesis is not adequate.

There is then also the way of Reconception. Broadening is preliminary to deepening. This way has its dangers, but it is the way of a "true conservation." Both Synthesis and Reconception are mutual. For this process we must have an institution widely different from the usual Protestant mission. It must be set for "learning" as well as teaching. If we but put away the fears engendered by our conception of the "Only Way," we may see now "the ingredients of a world-faith."

There is in our day a new belief in religion. There is a recovery of supernature which helps to create a permissive sanction for elements of a world-faith. This has brought about the nemesis of Humanism. The new approach to the supernatural solves the problem set by Humanism and also liquidates this movement.

A rudimentary "natural religion" confronts, and is confronted by, every living religion. The rôle of Christianity is not to regard itself as a sufficient religion for mankind. Christianity itself was a stupendous ef-

fort to pass from the corpus of a religious system to its central spirit. Everywhere it is a clarifying agency. The new emerging faith has come upon the human sense of the idea of the incarnation. This is our basis for the sacredness of human personality. And Dr. Hocking follows with a striking and persuasive analysis of the elements which Christianity may furnish for a world-faith.

Its serious disadvantage is identification with a western civilization and history, which is not Christian. Among the advantages of Christianity is its discovery that only in a "secular" civilization can religion itself become mature, and in its assertion that "only in the presence of a free religion can a community life be both fertile and stable." Thus it may indicate the key to the resources of civilization.

Christianity, in its ideal character, contains potentially all that any religion has. But this is not the Christianity of our apprehension. We have not solved the problem of the bearing of Christianity on any social institution and there are values outside of Christianity, in other religions, which ought not to perish. The author's elucidation of these considerations is illuminating.

"The figure of Christ" can never serve the world as the "perquisite of a favored group." "As a privilege, the Christ symbol will 'draw all men'; as a threat never." "When *in hoc signo* ceases to be a battle cry," it will ascend as token of "the conquest of estrangement among the seekers of God."

This volume leads the reviewer to express the judgment, as he has done before, that the mission boards will yet turn to the discarded "Rethinking Missions," to restudy it and to accept some, though not all, of its conclusions.

III

THE EXHAUSTLESS STUDY OF JESUS

Both the first and the concluding studies in this chapter constitute the reasons for this exhaustless source for human thinking. The Barthian repudiation of the Jesus of history is a rejection of history itself.

1. JESUS IN HISTORY

IN *THE SEARCH FOR THE REAL JESUS*,* by Chester C. McCown, politics, economics, religion seem to be interwoven elements in history, and "if those events may be defined as historical which exercise an influence beyond the moment of their happening, then certainly Jesus and the beginnings of Christianity deserve to be reckoned, not merely the greatest fact in the history of religion, but one of the greatest in all history" (quoting Victor Ehrenberg). Our study takes on new importance because of the contemporary revival of interest in the philosophy of history and in the psychology of interpretation. It also illustrates "the relativity of written history."

Dr. McCown begins with the critical study of Jesus by Strauss, a volume which, like the traditions he analyzed, was a product and a revelation of the confused thinking of that period, as were also the reactions against it. Its value was that of provocation to further studies. The attacks on Strauss were partly due to the conservative reaction induced by the French Revolution.

* Charles Scribner's Sons.

The development of scientific thinking, the extension of cultural horizon and more particularly the development of textual and philological studies, following the Renaissance, prepared for the study of the Bible "like any other book." A weakness of the age was its lack of clarity as to the relation of revelation to history. Thus "the mysticism of Schleiermacher, the greatest theologian of the period, beclouded his fine critical judgment in his estimate of the fourth Gospel," and the older "'reasonable'" supernaturalism of the "'old Tuebingen school'" and the thoroughgoing rationalism of Paulus were sterile. The Progressive thinkers shared the lack of clarity of the time.

Reimarus' view of Jesus was that of a historian while that of Strauss was philosophical. Reimarus was crudely rationalistic. Both obscured the historical figure of Jesus. Strauss was dominated by Hegelian philosophy, not by scientific method. Hegel's left-wing followers were "misled by the theological ideas which primitive Christianity adopted from Jewish and pagan mythologies" and in consequence argued that Jesus never existed, but was "the fictitious incarnation" of a pre-Christian god.

On the other hand, Baur and the Tuebingen school took the path of historical and philosophical reconstruction by the dialect of "thesis-antithesis-synthesis." The resulting portrait of Jesus was not historical but philosophical; Jesus was "actually an idea, not a living person." True historical method still awaited development.

What is history? It means "(1) the course of human experience, or (2) the records of that course, or (3) a scientific study of that course." "The earliest conception of history, in the second sense as a human-interest narrative, has passed through the didactic and

pragmatic stages." The present status is that of the third sense of the search for factual data. "The last century has seen a remarkable development of the methods for determining historical fact and for securing the means by which the past may be appreciated."

The study of the environment, "the soul out of which the events grew," is the means by which we may understand an ancient man or literature. Such is the way of studying Jesus, by appreciating the situations and conditions with which Jesus had to deal. Thus the understanding of the fourth Gospel is historically "of the greatest importance." It was accepted fully by most scholars until about 1865 as history, but has come to be regarded "as a mystical reinterpretation of Jesus' meaning to the world with, at best, only a small substratum of genuine historical reminiscence." The Synoptic Gospels remain the only dependable source for a knowledge of Jesus.

Professor McCown gives a clarifying discussion of the synoptic problem or problems. Back of these Gospels was the oral tradition of the primitive Christian community. Form history has tried its hand at solutions. We cannot find in these Gospels a biography, but there is enough authentic matter to reveal the character of Jesus and the main outlines of His ethics and religion. "The complete composition in all its first beauty and power is unattainable," but we restore what is necessary to reveal "the divine light of an incomparable life."

The results of a historian are determined by his presuppositions. During the nineteenth century there was gradual progress from supernaturalistic presuppositions to more scientific attitudes. The most perplexing problem at the end of the century was that of the "'self-consciousness'" of Jesus. Theories widely varied.

We cannot know, for example, what Jesus' eschatology was. It is better that we should not know, "for it is not the program, but the ethical attitudes and the spiritual dynamic of Jesus which are religiously valuable."

We have had the problem of the "social gospel." The Kantian-Ritschlian conception of the Kingdom of God within the heart was largely regnant until recent years. But now the critical-historical interpretation of Jesus, "along with consistent eschatology," and post-war pessimism has swung the pendulum the other way. The current century reveals remarkable fluctuations and contradictions in its conceptions of Jesus, due largely to differences as to the rigor of historical method and, still more, uncertainties as to the philosophy of history into which to incorporate the historical Jesus.

While the problem of historical method has been partially solved, the chief question, that of the nature of history, is much farther from solution. That is because the latter is essentially a Christological problem. The social, philosophical, and theological views of many English and Continental (including Barthian) scholars are almost irreconcilable with those of the growing school of American realists. Any satisfactory view must involve a synthesis, not theologically, but realistically stated.

But "too much must not be expected. The past teaches that progress is woefully slow, finality unattainable." "Evolutionary optimism, which expects the process of nature to save mankind, and soteriological optimism, which expects a divine magic to do it without man's effort, are equally discredited by the records of history." "An apocalyptic pessimism which sees the world wholly in the grasp of evil is likewise unjustified." In the future Jesus will become ever better

understood and "will mean more in the life of mankind."

The reviewer hopes that his sketchy outline may be suggestive of the wealth and width of the author's discussion, especially in the analyses of the theologians and their schools as they have succeeded one another. The volume also has frequent comments on contemporary history, as, for example, the judgment (which the reviewer, who was at both conferences, shares) that "the retreat" from the Stockholm Conference of 1925, to the Oxford Conference of 1937, "is far from reassuring." The reader is sure to find the sense of direction in sharing this study.

2. THE ESCHATOLOGY AND ETHICS OF JESUS

This problem is today a subject of discussion and division in theology, and we have such writers as Dean Weigle and Albert Schweitzer coming to seemingly mutually exclusive conclusions. The latest study is Amos N. Wilder's *ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS*.* It is of especial value in our view of contemporary world catastrophe; can we apply the teaching of Jesus to it, or were His ethics purely *ad interim*—for His own particular hour in history? Granting that Jesus' idea of the Kingdom of God had an eschatological outlook, does Jesus yet remain a moral teacher for our modern day?

We have had Tolstoi demanding that Jesus' commands must be taken literally, while Lutheran commentators found His demands to be "an impossible counsel of perfection," and modern liberal interpreters have accommodated Jesus to the secular code of their day. This confusion has—unnecessarily—led some theologians to "surrender up in despair the question of

* Harper & Brothers.

the historical Jesus, His significance for today, His authority." On the contrary, Professor Wilder finds, in our abandonment of certain dogmatic lines of defense, the opening of our way to that which, in Jesus' teaching, was "timeless" and in which "a newer and more indestructible ground of authority appears."

While we must keep the original occasion of a teaching in mind, and while later distortions must, as far as possible, be eliminated, we may yet reach conclusions of real value, if we distinguish between the essence of Jesus' teaching and its externals.

Following a clarifying discussion of Jewish eschatology; that of Jesus and the historical and transcendental elements in Jesus' view of the future; and a rewarding section on "Eschatology and the Differentia of the Ethics," Dr. Wilder's conclusion is in a chapter entitled "Ethics Transcended." Jesus' teachings "do not require and involve interim ethics"; the ethics in themselves "ignore an imminent catastrophe." "It is the new apprehension of God and His will which compels a new ethics." "The ethics of the Kingdom are a footnote to the new religious situation," which is "most clearly characterized by the teaching and fate, the word and story, of Jesus." The drastic and urgent note in the ethics does not confine our conception to that of "interim ethics." Professor Wilder emphasizes, however, the need of referring the ethical teaching, not only to the general but to the specific occasion. We may recover a setting for the so-called ethical absolutes in which their generality of application vanishes and the interim aspect also vanishes. Jesus is "not only laying down general tests but is preparing disciples for His own struggle." Jesus' teaching can be generalized, but that is the work of the preacher and not that of the historian.

The conclusions of the author (though not clearly enough stated) are that Jesus' eschatological views, or those Jewish forms which He took over, do not undermine the authority of His ethical message or detract from its value as timeless. The nearness of the Kingdom was the dominant sanction for righteousness, but the nature of the righteous life arose from the nature of God. The moral and spiritual insight of Jesus is not beclouded by His eschatological mode of thought or expression. His eschatological setting was not exclusively other-worldly. Thus, "Correlatives for our day for the urgency of the ethics of Jesus should be sought first, in the recapture of the spiritual vision of the will of the Father . . . along with the sense of inevitable consequences individual and social; and second, in renewed appreciation of the supreme significance of Christ's work and errand as commanding unqualified allegiance in view of its redemptive power."

In the judgment of the reviewer, in his experience as a preacher and social student, Professor Wilder's conclusions are, with few exceptions, found to be valid when one seeks to apply the teachings of Jesus to contemporary life and issues. The confusion is caused by those who have lost the view of history when seeking to fit Jesus into the categories of their systematized thinking.

3. THE SERMON ON THE MOUNT IN THE MODERN WORLD

The Church situation in Germany is hard to figure out. On the one hand we know that persecution continues and that the Nazi régime seeks to destroy both Christian organization and faith. And yet, at the same time, Prof. Hans Lietzmann publishes Christian history, Karl Heim issues his "God Transcendent" and

Martin Dibelius interprets "The Message of Jesus Christ," just as though nothing had happened.

Dibelius, of Heidelberg, now gives us his lectures at Yale on *THE SERMON ON THE MOUNT*.^{*} While the Church struggle was at its height, the only suggestion of Dibelius' environment, when he wrote and lectured, is in such vague and mild terms as these: "Christianity has been embroiled in many conflicts . . . but that through which it is now passing is of a special character and of a special intensity." "It is the Christian religion as a whole which is questioned . . . and actually attacked along the entire front." This antagonism is especially prevalent in the younger generation, and this is due to two defeats of Christianity: its failure to prevent wars; and its "unsatisfactory peace treaties" and failure to solve social problems.

Professor Dibelius thus seems to put all peoples under the same condemnation and hints that Versailles led to the search for other than Christian "leadership."

This has compelled Christians to consider "what the meaning of Christianity was and is." Turning to the New Testament, "the Sermon on the Mount assumes the foremost position." It is therefore most frequently "subject to attack."

At first glance the Sermon on the Mount has nothing to do with the larger message of the Incarnation, Salvation and Redemption. The author proceeds to recognize "that all original knowledge of the historical order of events in the life of Jesus was lost in the early communities." Following his explanations of this, Dr. Dibelius concludes that, in the mind of the first Christians, they were in an hour of decision and their summary of Jesus' teaching was that "only the doers will enter" into the Kingdom of God proclaimed by Jesus.

^{*} Charles Scribner's Sons.

After giving an impression of the nature of the Gospel Tradition the author turns to "the question which lies at the heart of scientific exegesis." What was the original meaning of Jesus' sayings?

Dr. Dibelius regards the "whole message" of our Lord as having "an eschatological background," and the Sermon on the Mount, in its introduction, "bears witness to its eschatological orientation." The promise of the beatitudes of the Kingdom of Heaven is "to the disinherited and hopeless of this world." In fact "this eschatological background" lies behind all deeds and words of Jesus. The author would emphasize "the paradoxical radicalism" of Jesus' commands relating to the "coming Kingdom."

The Sermon on the Mount has great significance for Jesus' Messiahship. Jesus did not seek in His sayings to cover all human activity. We cannot interpret the Sermon according to any incidents or circumstances of Jesus' life, nor can we claim that He fulfilled its commandments in His life. The historical Jesus is the Lord of the Christian faith and "the eschatological preaching of the Epistles is founded in the Gospel." Thus "eschatology provides the connection between the two halves of the New Testament."

The theological character of the Sermon on the Mount lies in its revelation of the pure will of God, whose fulfilment is possible only in the Kingdom of God—thus the sayings have an eschatological significance. Dr. Dibelius, however, dissents from Schweitzer's view that they constituted an "'interim ethic.'" Jesus speaks "without any consideration of the conditions of this age." Full obedience to God's will here and now is impossible. Thus the Sermon is neither a system of ethics nor dogmatics, and it does not cover the whole field of human conduct. The deeds and

words of Jesus were "*signs of the Kingdom of God*, nothing more and nothing less." It was only after Easter that these sayings were collected to be a rule of conduct for the Christian communities.

What then shall we say of the Sermon on the Mount in the world of today? Here we have sayings of Jesus at different times to a variety of people. While originally sayings proclaiming the Kingdom of Heaven, their function is changed as they are combined into a system no longer proclaiming a heavenly Kingdom, but describing a Christian life on earth. In doing this the Gospel writers made alterations in them to fit earthly conditions. At least since the year 300 A. D. the Church has been under different conditions from those presupposed in the Sermon on the Mount, which included the belief that the world will come to an end.

The difference between the apostolic age and the later period was that Christianity became responsible for the world, became secularized and had to resign its pretensions to sinlessness. The Church sacrificed its own ideals to incorporate a pagan world into its sphere. In later ages "the mighty leaders of mankind were Christians by name, perhaps in faith, but pagans in conduct." The modern failure of Christianity has been that Christians have not been able to check this development. The Church has been so closely associated with world powers that it did not venture to incite spiritual revolutions. In consequence the radical movements of the eighteenth and nineteenth centuries have been antagonistic to the churches. "The new type of man, the man who came into being during the great Industrial Revolution, was and remained unshaken by the efforts of Christianity," lofty though the latter were. Youth have grown up without Christian ideals.

The churches must not be content merely to reject

and warn. They must face the double problem of collaboration and of competition. The worst thing is that when Christianity is condemned, Christians have no clear answer. The purpose of Jesus was "not to improve the world, but to transform men." "The Sermon on the Mount is not an ideal, but an *eschatological stimulus*" to acquaint men with "the pure will of God." While we are not able to perform this will, we may be transformed by it. And if the world withdraws still farther from the Gospel, let us remember that God reckons, not with decades, but with millenniums. The Christian law does not demand that we "*do something*," but that we "*be something*." The responsibility of Christians is to God alone. "A vague Christian idealism" is not sufficient, and "it is at this point that the critical New Testament Scholarship can serve the interests of the Christian religion in its struggle today."

This volume needs to be read with discrimination. One need not accept the author's sweeping view as to the eschatological content of Jesus' message; while at the same time one may recognize the idealistic form of the sayings of Jesus. And it is heartening to have evidence that there are scholars in Germany still wrestling with the contemporary apostasy of both world and Church.

4. JESUS' GOSPEL AND THE KINGDOM

As the reviewer intimated a few years ago, Frederick C. Grant gives evidence of a new school of New Testament critics employing new methods of historical and literary inquiry. In *THE GOSPEL OF THE KINGDOM*,* Dr. Grant disposes of those scholars whose recent tendency has been to present the message of Jesus as

* The Macmillan Company.

apocalyptic. Also, in view of the recent discussion as to the primacy of "Church" and "Kingdom" between Stanley Jones and theologians of the Madras Conference, Dr. Grant's volume is of special interest. Still further, we have an elucidation of the social Gospel based upon Jesus as a teacher of *religion*, pure and simple. It also gives a concrete example of the use of the so-called "Form Criticism."

The author at once takes issue with those who, while applying the modern critical method to the Old Testament, shrink from applying it to the New. It is upon just such unhesitating criticism, in all its phases, that Dr. Grant bases his study of Jesus' Gospel of the Kingdom.

The "thorough-going eschatology" of other modern theologians is characterized by a "fundamental insincerity." It is taking an idea to "see what you can make of it." The "most devastating consequence" of this apocalyptic eschatology is that "it opened the door to Barthianism, with its monstrous misinterpretation of the Gospel," with its "Unknown God of force and terror, its purely transcendental Christ, its Kingdom completely 'not of this world.'" And Dr. Grant feels (as the reviewer has often urged) that, whatever the limitations of Ritschlianism, it was a "fairer interpretation" of the Gospel than this "bizarre system which undercuts" "motivation toward social righteousness, denies the fundamental postulate of the Gospel, viz., that the Kingdom is coming in this world, and opens upon a dark cloudland of impressive but vague and barbarous and incomprehensible ideas set forth in completely arbitrary terminology."

Professor Grant tries to see the movement of primitive Christianity against its entire background, "political and economic as well as religious." Seen thus

Jesus is a prophet and a teacher—but also “more than a prophet.” We have this picture of Jesus, rather than that of “a social reformer, the ‘founder’ of a religious movement, an ethical philosopher, or a fanatical apocalypticist.” Jesus does not fit into any category. His Gospel was not a pattern, either ecclesiastical or of social reform. This Gospel is “‘social,’ through and through, *because*” it is religious in the true sense. Jesus took for granted the prophetic conception of the Kingdom (rather than the apocalyptic) “as the Reign of God, centered in the theocracy, but extending to the ends of the earth.”

Jesus’ conception of society, while theocratic, was free from “antiquated nationalistic limitations.” “It does not envisage a separation of State and Church, say on the basis of divided loyalties as between Cæsar and God, which—despite the scholastic attempt at synthesis—is the medieval idea” which our modern world is pushing to a further extreme. Jesus’ conception is all-inclusive, but is unequivocally, exclusively, purely and simply religious. It is religious “as embracing all of life, society, politics, the labor of men, as well as their inner feelings, attitudes and aspirations.”

And it was this in just such a troubled world as our own of this day, the world of “a distracted, enervated, harassed generation (Matt. 9:36), peevish and petulant as tired children (Matt. 11:15-17), and all but exhausted and despairing of any divine response.” Not only had He “overcome” this world, but His Gospel “concerned the salvation, not only of the private individual in a world threatened with doom, but of society itself, men generally, the world which stood under that threat.” Such, in brief, is Dr. Grant’s summary of his own study.

Jesus expected the Kingdom to be realized in Pal-

estine in His own time. His conception, while religious, was not "other-worldly," and His Gospel was social in its implications from the outset. John the Baptist had no message of the Kingdom of God; "that was left for Jesus to proclaim."

Following a clear and fascinating sketch of the public career of Jesus, Dr. Grant leads us into "the background of Jesus' Message," which was one of strain and tension. He proclaimed a Kingdom, but He did not claim to be its head. Jesus left no room for any king but God Himself. It was a this-world Kingdom, conceived as purely religious. Jesus was neither a flaming social radical, nor a pale impractical dreamer. He did not urge His followers to follow a course of private renunciation and self-preservation. His motive was not that of political submission. "He was something *more* than a pacifist, and saw the world with His eyes wide open." He spoke of "peacemaking." Life in and for the Kingdom of God is both a present possession and a future reward.

Jesus grounded everything in the nature of things—in the will of God. Dr. Grant does not believe that Jesus ever claimed to be Messiah. To Himself, Jesus was not "'the Son of Man coming on the clouds of heaven,'" but He was vastly more. For the Christian to live by faith means living "*the kind of life* Jesus lived and taught," rather than faith in "some theological formula or hypothesis for explaining His nature or career."

Dr. Grant closes with words for our own day and hour. He welcomes the growing unity of the Church and hopes that out of the European war "will come a purer, stronger Christian faith." He believes in the future of "'liberalism'" in Christianity—intellectual freedom—and "a stronger emphasis upon dogma."

The tragic chaos of Europe might have been averted by a social Gospel (the social Gospel now repudiated by some Continental theologians, because it is responsible for the calamity—the reviewer).

Dr. Grant offers some wise suggestions as to *how* this Gospel may be preached. While we cannot programize, we need to be specific in envisaging what a Christian society would be like. The author deplores our “endless academic discussion of pacifism”—there are bigger and deeper questions than this, especially when pacifism invites aggression. Let us think of Christ as “‘the Son of Eternal Justice,’” as the Pope put it recently.

Dr. Grant believes that such a study as his reveals a far wider influence of Jesus than appears in a cursory reading of the Gospels and that His followers were greater in number and of greater significance in political and social life than has been generally recognized. And while rejecting the Barthian extravagances he would have the transcendence, sovereignty and justice of God emphasized equally with the divine love, in today’s preaching.

In a volume so clear on other subjects of contemporary thinking, one might wish that the author had brought his critical acumen to bear on the issue raised by Stanley Jones, the relation between the Kingdom and the Church—one can, however, get some indication as to where his volume would lead and it could hardly be to the position of the Anglican Church with which Dr. Grant is associated, although he had hoped that another Lambeth Conference would be called to “bid us all . . . preach the doctrine of the Kingdom.”

If the reviewer may count upon his advanced age not to seem patronizing, Dr. Grant has grown since he wrote *Frontiers of Christian Thinking* five years

ago—in finding sureness of direction and in conciseness and clarity of expression. His study may well be commended to those younger ministers who appear to have lost poise and balance through the oracular admonitions of some of the dialectical theologians.

5. JESUS AND CONTEMPORARY LIFE

Thirty years ago, the reviewer wrote to a large number of leaders in social service and asked what the Federal Council could do to serve them. Most were at a loss to answer, and not a few frankly said that they saw little of use that the churches could do. One replied, "Nothing." But gradually these attitudes have happily changed and social scientists are looking more and more to Christianity in these days, as they witness the failure of humanistic science and philosophy.

In Charles A. Ellwood's *THE WORLD'S NEED OF CHRIST*,* we have a current re-examination of social Christianity. And while, as Dr. Samuel McCrea Cavert says in the introduction, it will not minister to "a Churchman's complacency," it will give light to those in whom disillusion has induced despair and led to an almost hopeless theology of crisis.

"The civilized world must find some way to return to 'the imitation of Christ,' " that is the spirit of Christ. Even a scientific, critical examination of Christ's social teachings "might help to clear up" our contemporary confusion. Christian leaders have increasingly turned to a theology which becomes defeatist, in that it relegates Jesus' teaching to "the salvation of the soul in another world."

On the contrary, "the problem of religion" is not "the ignoring of God, but the ignoring of Christ," and His demand of "a spiritual rebirth." This rebirth is

* Abingdon-Cokesbury Press.

an individual matter, but today "the imitation of Christ has become even more a question of group attitudes and group behavior." A long prevailing hedonistic philosophy discouraged social idealism. "A spiritual religion, such as Christ taught, and a sensate civilization are" "two incompatibles." The return to God which contemporary theologians demand must be "a return to God through Christ." "A return to a purely theological religion would not save us."

Christ has been neglected in science and philosophy and most scientists would meet the suggestion of a Christian sociology with derision. That is just the reason why our culture has not produced sciences adequate to our human problems. Dr. Ellwood sees religion and science serving together in human redemption. The conflicting social philosophies in Western civilization call for a Christian social philosophy, in a measure a return to Kant, whose voice from the eighteenth century is today "crying in a wilderness of subjectivism and irrationalism."

The Christian Church has, unfortunately, done little to foster and encourage the human sciences. "The socialization of both science and religion" is a key to modern world difficulties, and to ignore Christ's teachings on human relations "is like astronomy ignoring Copernicus' doctrine of the stellar universe."

But the issue is deeper. The Church has also failed to keep Christ at its head. "It was just the lack of a Christianized political and economic life which gave Fascism and Sovietism their chance." "If the Christ tradition could again dominate the Church . . . it might regain its spiritual leadership of mankind."

Business and industry got some glimpses of light and the Rotary and other clubs announced that they must seek the service of humanity. They secured great

changes, in methods and management, but it cannot yet be said that any notable change has come in the general atmosphere or in conforming ethics to the teachings of Christ. This neglect has been largely the cause of the hostilities and conflicts in our economic life.

Passing to the sphere of politics and the larger area of international relations, the State has risen to greater and greater power and "the supreme human group has remained pagan," with its chief end the increase of its power. Here again the Church has abdicated or avoided. The teachings of Christ have thus failed in another area of life and these teachings "*must fail totally if they fail in any part of life.*" This obvious Christian duty, however, "*does not necessitate cooperation with a war system or with a method of settling international quarrels and disputes by means of war.*" "No external change of outward circumstances can . . . rid the world of war." We must not expect too much from democracy. As to dictatorships, they will pass when the crisis does—"the spirit of Christ is the only durable basis for peace."

Thus the need in this day of crisis is "the Christian reconstruction of our civilization." The denial of collective responsibility for sin is a disturbing symptom of modern religious thought, and "the Church is the sole repository of the Christian tradition." An impediment in the practical application of Christ's teaching is "the tendency of some theologians to center religion and the religious consciousness in the unknown."

Christianity has lost its hold on modern woman, on the academic world and on the laboring population.

Intervention with the secular order need not secularize the Church—such an argument Professor Ellwood believes to be fallacious. Christians should demand that our colleges furnish "spiritual leaders" (among

whom Ellwood himself is an all too rare example). In the character and spirit of our social scientists, "we find in present-day social science no corroboration of the supremacy of spiritual values." And yet, we may find the needed evidence in the human experience which is the field of social science.

Finally, "sensate civilization has failed and so also the attempt to build human relations upon self-interest, force or fear." Our civilization will continue to fail if the teachings of Christ are ignored, whether "by individuals, classes or nations—by the Church or by the secular world."

Eight years ago, the reviewer (in *Christian Unity in Practice and Prophecy*) justifiably selected Dr. Ellwood as among the social scientists who are leading the way out of a narrow conception of "science" which needed to become—in the true sense—humanized and socialized by being Christianized. It is heartening to have such a teacher in one of our universities.

6. JESUS ACROSS TWENTY CENTURIES

Professor Kenneth S. Latourette follows his three masterly volumes on the Expansion of Christianity with an equally valuable study of the molding influence of Jesus, under the title, *ANNO DOMINI*.* This is a volume which will hearten the many who have been disillusioned by the seeming disaster in contemporary life, as they see history in perspective. "Was Jesus right in believing that through Him a new era was inaugurated, one which was to be permanently decisive for mankind?" And can Christianity today meet the systems proposed as substitutes for it?

Dr. Latourette divides his analysis into four periods, the fourth beginning with the year 1800. The author

* Harper & Brothers.

does not attempt to write objectively and gives us, from point to point, his own interpretations and positive convictions, without, as he believes, ever distorting factual history in order to substantiate his own judgments.

Jesus appeared at an opportune moment in history, into which His faith appropriately fitted, uncompromising as were the sources of His beliefs, and far as were His teachings beyond the practice of men. Indeed, it was the contradiction of His convictions with obvious facts which prevented any large following, in the short period of His ministry. He wrote no book and did not seem to be concerned to create an organization. Finally, the manner of His death appeared ill-calculated to give Him lasting influence; from the standpoint of worldly wisdom Jesus' death was the result of His own folly. And the ethical principles of Jesus, followed consistently, have ever led to a cross.

It was the conviction of the Resurrection that gave Jesus' followers new heart and became their message. But the organized movement from Jesus gave little hope. Thus, even in spite of the advantage of the timeliness of the entrance of Jesus into the world, the influence of Jesus offered little promise. And, as time passed, Christianity suffered more from the State than its rivals. Compared with the founders of other religions, Jesus was at a disadvantage.

How, then, may we account for the perpetuation and power of the influence of Jesus? It was in the quality of His life; the response which men have given to that life; but likewise due to "some qualities in the universe in which man finds himself." "Those who have yielded themselves to Jesus have, by so doing, come in touch with springs of power . . . which have transformed . . . by progressive steps, toward the kind of life that was found in Jesus."

Dr. Latourette divides the periods of Christian history and describes their varied forms in the extension of Christianity. The impulse of Jesus gives birth to the Christian Church, an institution which has no exact parallel in any other religion. Christian theology was, at its core, "a fresh creation," and there was with it the emergence of a Christian philosophy of history. The Christian ritual and sacraments arose through Jesus. There was a Christian literature from the beginning. A discipline was developed. "Never in so brief a time has so thorough-going a religious revolution been wrought in so large a proportion of civilized mankind" as in the first five centuries.

In the fifth century there began a series of crises which seemed to threaten the existence of Christianity. Yet "in the realm of the intellect the influence of Jesus was profound," among the great minds of medieval Europe. Literature, art, and music flourished under the ægis of the Church. Jesus induced a new humanitarianism and the thousand years ending in the sixteenth century increased the effect of Jesus on mankind.

From 1500 to 1800 came an era of reform and expansion, even though the fifteenth century had seen the influence of Jesus again threatened. In the sixteenth, seventeenth, and eighteenth centuries Christianity spread over a wider area than any religion had ever done. Fresh tides largely revolutionized Christianity, some of them finding expression in the Protestant Reformation. "Most of the outstanding varieties of Protestantism," sometimes a weakness and at times an indication of vigor, "can be traced to fresh and creative contact with the impulses set in motion by Jesus." The great missionary movement began. Christianity came with the settlements in America. In the expan-

sion of Europe the impulse from Jesus and other impulses came into antagonism. Whatever we may say of this expansion, had it not been "for the impulse of Jesus the balance would undoubtedly be on the wrong side of the ledger." While Jesus at times "contributed to the wars of Europe," it is clear that from Him came movements to mitigate this great evil.

"There was something in the essence of the Protestant interpretation" of the Gospel which made for democracy. The greatest Christian era is from 1800 to the present. There were the revivals of religion, and new Christian movements of both religion and humanitarianism. Economic movements drew from Jesus. Internationalism likewise. Jesus deepened His influence in intellectual life. Science owes Him a debt.

And soon we come to the unavoidable question: Has all this come to an end? There are some seemingly contradictory answers. It may be that we see a threat to the continuity of Christianity, but yet the followers of Jesus go on increasing. Christians are coming closer together across the world. "The record is as yet incomplete." And Professor Latourette summarizes signs of hope which we can all see—if we look.

"It is clear that the prevailing forces of the universe are against evil." Man knows that in himself there is something that responds to Jesus, when man is at his highest and best. Jesus is not an accident: He is "from the heart of the dominant element in the universe."

It is clear that the forces of destruction are more menacing than ever, but Dr. Latourette, as he takes the long view over the past and the long view forward, finds assurance that Jesus is central in the human drama, "that the dominant forces in the universe are

on the side of Jesus and that ultimately God and His Christ will prevail."

And that leads the reviewer to hope that his readers may look, at times, away from the short distances of their experience and take the long view of history that Latourette has faithfully mirrored and interpreted.

IV

THE CHURCH AND THE KINGDOM

The call to the Christian Church to repent, in this day of its judgment, continues, but perhaps with increasing light rather than mainly with heat.* Criticism is less denunciatory and negative, and consequently more constructive.

1. THE PROTESTANT APOSTOLIC SUCCESSION

Dr. James L. Ainslie, a Scotchman, seeks to restore the sense of self-respect to the Protestant Churches, in *THE DOCTRINES OF MINISTERIAL ORDER IN THE REFORMED CHURCHES OF THE SIXTEENTH AND SEVENTEENTH CENTURIES*.† He includes all the Churches that broke off from Rome as being, "in a sense," Reformed Churches.

It is a mistake to assume that there were practically no ministerial "orders" in these Churches. That term cannot be applied solely to the Medieval Church nor to the Roman and Anglican Churches. The Reformed leaders were convinced that theirs was the Apostolic and Primitive Church form of Ministerial Order, which they were renewing and reviving. The author closes his introduction with this descriptive quotation: *Exhortetur Deus corda nostra; et confirmet in omni opere, et sermone bono.*

This study is confined to Western Christendom and

*For example, see the author's *Contemporary Christian Thought*, Chapter VI.

† Charles Scribner's Sons.

these Reformers felt assured that, on the nature and character of the ministry, "they had the Divine authority" of New Testament teaching. John Udall's words are typical: "God doth describe perfectly unto us out of His Worde that forme of government which is lawful, and the officers that are to execute the same; from which it is not lawful for any Christian Church to swarve."

The Reformed ministry was not "a sacrificing priesthood," as that is generally understood. The ministers had to live in their parishes. One could not hold several benefices. Ministers could not hold state offices or perform other than pastoral service by occupation. The most important work was preaching. And it must be "worthy" preaching, unlike a good deal today; it was scriptural. It became something of a "sacramental act," greater than the symbols of the Communion. Pastoral service, however, was enjoined and worship was not neglected. According to the Savoy Declaration of 1658, all was to be done "'as in the place and person of Christ.'"

The powers of ministerial "order" were spiritual, including the administration of the sacraments. The "power of the keys" was in "the preaching of the Word." Administrative powers were large in the government of the Church and involved great responsibility.

There were ministers (also called bishops or pastors), doctors (also called teachers), elders and deacons. But there were no higher and lower "ranks" in the ministry; there was no hierarchy. Superintendents could be ordained by other ministers, as well as by other superintendents. They differed from bishops. Knox even refused a bishopric. The doctrine of equality was accepted as scriptural. As the Synod of Embden

(1571) put it: *Nulla Ecclesia in alias, nullus minister in ministros, nullus Senior in Seniores, Diaconus in Diaconos, primatum seu dominationem obtenebit, sed potius ab omni et suspitione et occasione cavebit.*

The Reformed Churches, however, were not careless about control and government; although Christ was the only Head of the Church. Any authority of the State must leave freedom for this highest allegiance. Christ must not be only the nominal head; "the Headship of Christ is not only spiritual, moral, it has to do with polity, law." (Quoted by Doumergue.) To be sure there were in the earlier years inducements which led to laxity in admission to the ministry; qualified men were hard to find. As time went on, the standards became higher. In fact, it has been charged that stress was laid on "'Academic Succession.'" Some control was, however, left to the people.

Ordination (in contrast to a good deal of contemporary modern casualness) included fasting in addition to the modern program. At the same time it should be noted that Calvin was not regularly ordained formally and ceremonially. The agents of ordination were a minister or ministers, in some cases joined with laymen.

The Reformers looked askance at the papal theory that ordination imprinted an "'indelible character.'" Luther scorned it. At the same time there was some attachment to the doctrine. As a rule the candidate was ordained "for life." The belief continued that "there could be bestowed the ennobling grace of God suited to the office."

As to Apostolic Succession, the Reformed Churchmen left behind them the papal theories, during the first stages of the Reformation. It would nevertheless have been unlikely that they should lose all sense of "'transmission'" or "'conveyance.'" They were prepared

to hold a form of Apostolic Succession that might be described as "Doctrinal Succession." There could be an "Apostolic Succession of preachers." The Reformers could also lay claim to a line of ministers commissioned by the Church from the beginning with the Apostles. Also their communions were in the continuity of the true Church. They had broken from a false Church. Their theory might be called a "'Christly Succession.'" It approached that of the Eastern Orthodox Church, which put stress on the continuity of the Church and only on the ministry as originally bound up with the Church.

The "validity" of the ministry, says Dr. Ainslie, includes two notions, "lawfulness" and "efficaciousness." The Reformed Church laid stress on the "call" to its ministry. Authorization must come from the Church, and not from a congregation or local Church, as the Independents allowed. Efficaciousness was attempted by regulation of duties. Over against the papal priesthood, the Reformers put the "preacherhood." The validity of the ministry rests on that ministry as "a Preacherhood of the Word," "fully commissioned" by "the True Church, or a part of that True Church, as large a part as possible."

In his conclusions, Dr. Ainslie finds that there was "wonderful agreement and uniformity" among these Churches, due in part to geographical association and their continual intercourse. They also circulated their confessions, catechisms and theological writings. They all rested back in the Scriptures, with which the people had become newly acquainted. Preaching was new to the Church. There was an evangelical revival. Above all there was a new or renewed sense of "the transcendence, the sovereignty and the power of God" in a time of conflict which included struggles for the faith.

Dr. Ainslie's volume is replete and at points rich in quotations from the Reformers of this period and he has brought out, in his historical survey, those unities which persisted in the midst of many diversities and differences, with a good sense of direction. Throughout he has also brought out the breaks in Reformed doctrine with that of the Roman Church.

2. THE GOSPEL AND THE CHURCH

Committees on "the state of the Church" have no dearth of reference books in these days. Canon Charles E. Raven in *THE GOSPEL AND THE CHURCH*,* calls it "a study of distortion and its remedy" and he addresses it to the individual Christian who seeks, not only deliverance from disaster, but "opportunities for fuller and more splendid living" for both himself and human society. It is in just such ages of crisis as our own that history reveals "the secret of power." The Christian is the trustee of that secret, although his faith may be "strained to the breaking point," for, like society, the Churches themselves are in distress.

The defeatism of Christians is more responsible for our condition than the attacks upon Christianity in Russia or Germany. As to the intelligentsia at home, they "neither dream nor do." That they fail gives the Christian "an opportunity such as he has not had for many generations." Yet we are far from having the power of the early Christian movement.

The Roman Church is content with ascribing the evils of our day to the devil and his human agents—of whom Bolshevism is the chief. There are others who accept the antithesis between Christ and institutional religion and would break away from organized Christianity and make a new start. But the problem

* Charles Scribner's Sons.

cannot be met in either of these ways. We need to see the significance of the Church. Those who do, divide in their program. Some assert that only as we renew the spiritual resources of the members of the Churches can the world be reformed, an obvious truth. "Yet to cry 'convert the individual and the society will take care of itself,' is too simple to be satisfying." What is needed is to find what is wrong with the Church and devise the remedy. Dr. Raven believes that, at one and the same time, the disease is both more deep-seated and more curable than we realize. He believes that we can find the content of the Apostolic preaching and "trace how the Christian community discharged its task of commending the 'mystery' to the world."

Our author would have this process go deep. The urgent business of reform will fail if our study is "piecemeal and palliative" and he expects that this study, to which he proceeds, will be to many "a provocative and sweeping statement of the Churches' failure."

We are led back to the "mystery of God" and nature. Nature and history have been defamed; the experience of *agape* and *koinonia* was forgotten; and belief in the Holy Spirit became meaningless. Our theologies need to be tested by their estimate of nature. We need a new—or renewed—appreciation of nature and history.

In the services of the Church "the sacred is identified with the supernatural, and the supernatural with the miraculous," thus distorting "the incarnational and sacramental view of the universe." And just this distortion in Continental theology "is largely responsible for the growing alienation of Europe from the Christian tradition." Thus Christianity appears, not a religion of love and joy and peace, but "a religion of escape."

History has been distorted and from the Gnostics to Barth theologies have been framed in terms of "a divine intrusion into an alien or hostile universe." "The ingenuity" by which such theologies have striven to maintain belief in "an incarnation of the God-head" while rejecting the very conditions of such is proof that "Christianity cannot surrender its foundations in history." In the loss of the sense of the value of nature and history the whole quality of Christianity is changed.

Theological and religious changes explain the creation of a sacerdotal class and a hierarchical state. There grew a tendency to model Christian institutions on the pattern of secular government. "The Church gained security by becoming at once immune against the strong, and predatory against the weak." "The rigidity" of the Catholic system prevented its adjustment to changes of environment and it became "self-imprisoned by the very structure which had been its safety."

Dr. Raven thus pleads for "the recovery of nature" and a sense of "the necessity of history," to take the place of the pietism of Continental Protestantism and the supernaturalism of Rome. The dualism which denies the significance of secular events is an obstacle to reform. If Karl Barth had been in the trenches with Canon Raven his theology would have been different. No sphere of human activity is purely secular. If the Church reverts to the outlook of Dr. Kraemer's Madras volume, *The Christian Message in a non-Christian World*, it will be forsaken by men who do not desire escape from "the business of living." *

The rigidity of Church institutionalism has hampered

* See the author's *The Christian Faith in a Day of Crisis*, pp. 62 ff.

the ecumenical movement of our day. The Church must revise its traditional attitude toward nature and history; discard the dualism "which sets God and man, supernatural and the natural, the sacred and the secular in antithesis"; and restore a true appreciation of the Holy Spirit.

The Church has a deeper basis than have the Communist, Fascist, and Nazi States. It has its example in the Apostolic age. It has a common loyalty, a common service, a common love.

Here is a volume helpful in its corrective guidance for both the easy-going liberal and the near hopeless Barthian.

3. THE CHURCH AND THE KINGDOM

E. Stanley Jones, in *IS THE KINGDOM OF GOD REALISM?* * reverts—without saying so—to his criticism of the Madras Conference for its emphasis on the "Church," rather than on the "Kingdom." In asking whether the Kingdom is realism, Dr. Jones means "will it work," in "*this*" world? Is the Christian man the eccentric or unnatural man? Are the laws of sociological living the very laws of the Kingdom of God? Would a truly Christian society be the best society? When it is seen that these questions are to be answered affirmatively, will not a Christian revolution come counter to the revolutions now going on? You cannot compartmentalize Christianity in Churches and run the rest of life on pagan principles, without coming to just such a state of affairs as now prevails. Realism is "preoccupation with and devotion to fact." Jesus was more than an idealist.

"The attempt to discredit and despise all movements of science and mysticism in behalf of an em-

* Abingdon-Cokesbury Press.

phasis upon the Divine Invasion into human life" is to "misread the meaning of the Incarnation." Jesus was realistic in telling His disciples how much of their efforts would be wasted—it has worked out that way. The center of unrealism was with the self-satisfied Pharisees with whom Jesus clashed. Jesus drew His lessons from life. His parables show that "the worlds of matter and of spirit are akin" and under the same laws Jesus linked the material and the spiritual life into "an indissoluble unity." He did not speculate on temptation—He met it. He did not discourse on the dignity of labor—He worked. And Dr. Jones gives many such examples of the realistic method of Jesus—albeit some of them constitute rather far-fetched proof.

Jesus' Gospel was the Kingdom of God. "Christ made Himself synonymous with the Kingdom, but never with the Church." The Kingdom is itself redemption. The Church is the agent. "Any false loyalty to the Church which would make it take the place of the Kingdom is destructive to the Church." Dr. Jones sees in the apocalyptic aspect of the Kingdom a corrective of the idea of the "'necessary progress,'" once proclaimed by Liberalism. We may build the Church, but not the Kingdom which is an absolute.

The Kingdom is transcendent as well as immanent, but it is not only a goal. It is a fact. Jesus dealt with the principles and facts of life and His commandments are realistic. He says you are to love your neighbor as yourself. Well, do we find any other way of getting along with our neighbors than that? And when men learn to cooperate it will be the Kingdom of God. "The Kingdom of God and modern science converge on the fact that resentments and hate are disruptive." Self-centeredness is self-disruptive. The physicians

agree with the Christian faith that "the four great disruptive things in human life are resentments, anxieties, self-centeredness and a sense of guilt."

Conversion, or the new birth, is realistic. Its need is in our very constitutions, as the psychoanalysts have discovered.

The Kingdom of God calls for the surrender of seven other kingdoms: of Race, of State or Nation, of Class, of Money, of Family, of Self. One of these kingdoms is that of the Religious Community, the Church. It must be surrendered. It is relative. It is not an end. "Anyone who holds the Church first is guilty of idolatry." "One will never know the glory and beauty of the Church until it is surrendered to the Kingdom of God."

The philosophies of life now seeking to master the world are all revolutions founded on force, just because men will not believe that human nature can be reborn and changed as Jesus said it could. They simply have not been realistic—they have not tried Jesus' method of revolution.

The law of cooperation is the law of the Kingdom and it is wisdom. "If cooperation is built into the very structure of our physical make-up and is the law underlying our very beings, how dare we try to build up the body of humanity on the principle of competition within itself?" "Autocracy breaks itself upon the facts underlying life." The Kingdom has a purpose, it is a cause. Powers today overrunning the world are able to do so for a time because they have a cause. How much wiser a Kingdom that has the greatest of all causes! Why does plutocracy rule? It divides its enemy by selfish competition. They have their hour—"but the day belongs to God."

The Kingdom of God is realistic in its demand for

discipline; of oneself, against anxiety and fear, against self-centeredness, against the inner guilt of playing with dishonesties and lies. One must also be God-disciplined, by communion.

This Kingdom of God is a "‘new naturalism,’" that brings life into "unity—the unity of the material and the spiritual, the secular and the sacred, the personal and the social—the unity of all mankind," "with God as Father and men as brothers."

Once again as to the Church; "if the Church will save itself and the world," "it must cease being an end in itself. It must . . . organize itself on the basis that it is a means to the end of the Kingdom of God." It must think of itself as a whole and not as separate units. "It must discipline itself to use its own weapons, not those of the world." But the Kingdom of God is "the Absolute Order and the Final Way of Life."

Rich in illustration, vibrant with emotion, a volume to arouse in one some of the courage and passion of this leader of the Federal Council's Preaching Mission.

4. THE CHALLENGE TO PROTESTANTISM

Professor Conrad H. Moehlman, in *PROTESTANTISM'S CHALLENGE*,* seeks answers to these questions: Why is progress toward Christian fellowship so "pitifully slow"? What are the reasons for the "cleavages" of Protestantism? How far do doctrines accord with historical facts? Can sacramental and non-sacramental Churches unite? Are the Protestant Churches ready to take the New Testament seriously in the light of modern scholarship? What are the historical facts which Christianity must face "if it is to be saved"? In his answers Dr. Moehlman boldly challenges traditional views and doctrines, largely on the ground of

* Harper & Brothers.

history. When Protestantism "abandons" "candor, honesty and truth" (as Dr. Moehlman finds that it has done); when it palpably allegorizes or symbolizes to escape its dilemma, it "destroys its soul." When Protestantism rests back on emotionalism or returns to literalism, or becomes obscurantist (and the author finds that it has done all this), it is in a "perilous position" from which Dr. Moehlman seeks escape.

Following a review of the inherited Protestant "faith" ("faiths" might have been a better term) Dr. Moehlman plunges into the depths of his discussion; "the Apostles' Creed ceases to be the great enigma that it is" "when its historical roots are uncovered." Communions which have "gotten along very nicely" without it should not, at this late date, "impose it upon their adherents." Creeds have arisen out of particular occasions as tests of an ever-changing "orthodoxy" and are thus inadequate today. None of them has ever done justice to the "faith and life" of its subscribers. Creeds have thus produced "religious astigmatism" and diverted Christianity from the "stern realities of life."

"Christianity must accept the challenge of the present age to put a keener edge upon the conscience of the individual and apply religion to modern industrial, economic and social entanglements"—that is the burden of this whole study.

The "myth" of Apostolic Succession, "actually separated from Christ by at least two centuries," has had a potency of charm which has endured, despite the fact that, over it, "history has written its epitaph." And the author would bring us back to the idea of the sacraments of the earliest Christians. Dr. Moehlman (teacher in a Baptist seminary), while conceding that the practice of infant baptism "cannot be proved,"

cites Augustine's contention that it was practiced by the whole Church and seemed to have apostolic sanction. The meaning of the Eucharist has changed and developed from age to age, and is far from being the "simple meal" of Jesus and His disciples.

Going back, as he does constantly, to history, the author tells us that the creeds of the Catholic and Protestant Churches report "the reflection of later Christians upon the significance of Jesus." "A wonder-birth" for Jesus was "unknown" to "the first generation of Christians." "The earliest sonship of Jesus" was ethical. It was the later that became "metaphysical, pre-existent."

The author's discussion of the Johannine gospel is arresting. He quotes Lietzmann's judgment that "the Beloved Disciple is not an historical figure and is not so intended." John 19: 15 is a *post eventum* prophecy. It behooves Christians "to bring their histories, commentaries and Sunday School lessons" into accord with actual and not leave them resting in traditional history. The story of Calvary in the Fourth Gospel is "a second century construction of what took place." What actually happened when the Roman procurator arrested Jesus, "history does not know."

In the light of the foregoing discussion, with a wealth of evidence adduced by Dr. Moehlman, we are asked, "What now Protestantism?" Jesus' view of God gave Him "a sense of companionship with the Father." In the New Testament we have no formula for modern social and economic problems, no "blueprint." But "there is an ethical quadrilateral in the sayings of Jesus implying a social gospel which the Church can neglect only if it looks forward to failure."

"It has been admitted" that Jesus believed in a supernatural imminent Kingdom of God (not, how-

ever, admitted by the reviewer). "That faith *proved illusory*." But what Jesus sought "is still the hope of man—a perfect world order." And while the primitive Church, because it shared Jesus' illusory hope, did not try to reconstruct the social order, "no reprieve can be granted twentieth-century Christianity" for not applying the "ideals" of Jesus to modern life.

To find these ideals we must go back to early history. The Christian Church did not begin by writing a creed or constitution, or by composing the New Testament. And Professor Moehlman concludes that "if the modern Churches could adopt an historical attitude" "they might easily unite in a vital fellowship adequate to the needs of the present age."

While the reviewer believes that this is one of the primary essentials for such a fellowship, and although Dr. Moehlman has given us a wealth of critical material, his study lacks in coherence and we cannot always connect his causes and effects. The chief limitation in this stimulating volume is the author's apparent assumption throughout that later interpretations of the Gospel are to be excluded in favor of earlier, whereas it is at least quite possible that this may not always be so. That it does, however, apply to those postulates of faith and order which claim historical origin and development would seem obvious. In any event, if much that Dr. Moehlman has said regarding the creeds and the teaching of Jesus is true, the proposed World Council of Churches is resting that body on some frail pieces of timber in its doctrinal foundations. That such a body should go back to the simplicity of the early Christians would seem essential, in view of what Dr. Moehlman has shown to be some of the weaknesses of the Church in following traditional rather than actual history.

5. THE CHRISTIAN FELLOWSHIP *

In the volume with this title, by Nels F. S. Ferré, we have another contribution to the Protestant search to discover what the Christian Church is. It is by one of our younger theologians who was trained in what we call the "liberal" school of thought, and includes, incidentally, the effort to find a new and true liberalism.

Professor Ferré sees the idea of the Ecumenical Church as the great challenge to the Christian fellowship, as it faces the three approaches to Christianity which seem irreconcilable; the literalistic, the liberal, and the sacramentarian. They can come together only as they see so deeply into the nature of the Christian faith as to be "inevitably united by it."

The author begins by a study of religious knowledge as a social fact which he discusses in philosophical terms (excusing the reader who may not be familiar with such terminology from reading these eighteen pages). It is man's experience which constitutes the social source of knowledge, in which there is a large and definite deduction element. The problem is that of getting beyond "natural uniformity" to "the living meaningfulness of our social situation." There are three tests for philosophic truth: "rational consistency, or coherence; empirical applicability, or correspondence; and appropriate effectiveness" or workability.

The fact that knowledge is "socially produced" suggests that the best way to influence people is by means of "historic beliefs." A foundation for theology may be found in the author's thesis; "adequate reasoning must have an historical content and must be built on faith." When Christian faith is alive in personal faith, it becomes "both fact-finding and fact-making."

* Harper & Brothers.

Whatever be true of the historic giving of the Revelation, "apart from knowledge as a social act, Christian faith would not be operative today." But Christian knowledge as a social act is unrealistic unless it make the Revelation in Jesus Christ ultimate. Its commitment must be based on its "living experience," that its faith, "by providing the highest rational ideal and the source of power to effect it," can become universally realized.

Liberal theology is weakened by vagueness, while, "to be at all definite Christian faith must have some principle of unity and continuity." These qualities cannot be claimed merely because of common allegiance to a common Lord. If there is such unity and continuity its record must be found unmistakably in the Bible.

Taking our first approach to the search for reality, literalism, in wide circles from liberalism to Barthianism, "is being more and more abandoned." Freedom and faithfulness are impossible "apart from the kind of love which Christianity demands," and the essence of Christianity is a kind of fellowship which is "both distinctive and final."

The notion that this Christian idea of love is entirely from God to man creates an "artificial Christology." The *agape* of Christian faith and fellowship must be organically related to "the whole of man, the whole of history, and the whole of nature."

Christianity as *agape* must therefore be related to the other religions of history and to "every kind of fellowship this world has to offer."

While liberalism has seemed to fail, with its faith in education and its optimism, we may yet ask as our chief concern: "Will our new orthodoxy be both adequately supernatural and adequately liberal?" We

need to determine those values in liberalism which we cannot honestly relinquish. Barthianism "may be prophetic, but it is not in the highest sense Christian." There is a possible "liberal evangelicalism."

Professor Ferré turns to the discussion, the echoes of which at Madras are still resonant, of the Kingdom of God and the Christian Church. Unity must depend on the relation of the Church to the more than historical reality of the Kingdom. It is the "Church Catholic" and not the "Church Corporate" that is God's Kingdom.

The sacraments, historically, are at the heart of Christian worship and are means of gaining the fellowship. There is a sense in which symbolism is the principle of existence. Non-sacramentarians have been unrealistic in their view of history and nature. A deeper devotion to Christ will convert our differences "into merely technical problems of theological interpretation and administrative effectiveness."

The relation of the Christian Church to non-Christian faiths is of utmost importance and it can learn much from Hinduism and its idea of *karma*, as we seek a deeper understanding of the complete range of religious needs and insights.

In considering our social problem, "not to recognize Karl Marx as one of the prophets is to fail of his vision." Christian fellowship as a social theory is found in the teachings of Jesus and of the Christian Church. Christianity is not necessarily democracy, but democracy is closer to Christianity than is Fascism. Indeed, Christianity "is the widest category," for in it we can see the "isms" as partial truths. We may continue to believe in that fellowship which "is grounded, not only in sociological, economic, or even psychological categories, but, deeper yet, in Him whose

complete freedom is also complete faithfulness." It is because Christianity is the deepest fellowship that it opens the way to an ideal of civilization, and even the "Church Corporate" may be a means to the end of the Kingdom.

A volume which might well have been before the Utrecht meeting which attempted a constitution for the World Council of Churches—to the advantage of the meeting and the constitution.

V

RE-EXAMINATIONS OF THE SOCIAL GOSPEL

While dialectical theologians have declared a repudiation of Social Christianity, they have (in the case of Barth, for example) found themselves forced back into the social and political fields, while at the same time they have induced re-examinations of the social philosophy of Christian social leaders.

1. SOCIAL PHILOSOPHY AND CHRISTIAN FAITH

My mind goes back about twenty years to a morning when I found a young man searching among the books in my office. It did not take long for the Federal Council to discover that he was the man for a long-needed Department of Research and Education, in which service F. Ernest Johnson has become an outstanding, though personally modest, leader in his realm.

Contemporary crises have induced much research in the fields of religion, theology and the Christian Church, both fundamentally and institutionally. In *THE SOCIAL GOSPEL RE-EXAMINED*,* Dr. Johnson analyzes and seeks restatement of the social philosophy of Christianity. It is worthy of note that more than one of the executive staff of the Federal Council often reveals evidence of deeper thinking than is customary among administrators. Dr. Johnson, who modestly

* Harper & Brothers.

disclaims qualifications as a systematic theologian, nevertheless discloses a wide reading and profound thinking in both philosophy and theology, which may surprise and will certainly hearten those who have often charged that exponents of what is called the social gospel were wanting in depth and amplitude. Indeed the reader, like the reviewer, will occasionally find himself baffled by Johnson's exploratory diversions. In fact one's chief criticism may be that the author at some points lacks in clarity as to what the conclusions may be to which he leads. This, however, is partly due to his fineness in discrimination between the weaknesses and the permanently sound elements in the social gospel as we have known it. In fact a real review is difficult in a brief space because of the wealth of thought in the book.

Dr. Johnson deals with the struggle for "an authoritative Christian social ethic," which is carried on upon two fronts, the religious and the economic. While conservative lay opposition to the social gospel continues "on the old lines," the theological front is led by preachers and teachers who are at opposite poles from the fundamentalists. As a result, the liberal wing of Protestantism is forced "to re-examine its assumptions and restate its case." The criticism of the social gospel is that "it is theologically shallow," humanistic, lacking in recognition of the "supernatural factors in redemption" and that it has exalted immanence at the expense of the "'otherness'" of God. It is charged with being "hopelessly romantic" and with putting man in the place of God. Dr. Johnson seeks a tenable view of the function of theology that will furnish a basis of reconciliation between these new theologians and liberal social Christianity. He admits, to begin with, that the latter has rested on "a

scant foundation in theology," and he regards as valid the criticism that the common statements of the philosophy, ideals and programs of liberal social Christianity "have little distinctive character in terms of Christian postulates." They are "unattached to the driving power" of religion.

The author concludes that "unless the central beliefs that make Christianity a unitary religion can be given in terms of social attitudes and social action it is idle to talk of a Christian ethic." The vagueness of its social teaching puts Protestantism in a precarious position today.

Underlying all of these Rauschenbusch lectures is the conviction that "a sustained dynamic for ethical action is furnished only by a religious faith and that such a faith is effectively nourished only by the corporate life of a disciplined community." Thus the contemporary approach to a total eclipse of social hope "has a profoundly spiritual aspect." The entire impact of the teachings of Jesus on human life is a critical impact and thus Christianity becomes relevant in such a time of crisis, in the "critical encounter between ideals and realities." A period in which social existence has tended to subordinate religion to the prevailing culture is followed today by the encounter between religion and that culture. That is what leads to the current demand for theology and for realism in theology. "The dominance of emergent needs is the key to changing creeds;" that is the theme stressed throughout Dr. Johnson's study. On the one hand, the defects in liberal Christianity call for recognition, but on the other hand "a quick retreat from a social faith" would "do violence to our religious heritage."

In his introduction, which is a book within a book, and which by its implications leads the reader into

volumes of thought, Dr. Johnson inserts cogent illustrations which both clarify and substantiate many of his judgments. In these fifteen pages, the author almost amply reveals his thesis that "there is no necessary incongruity between what has been called the social gospel and the basic concerns of traditional Christianity," and that "a vigorous social ethic is vital to orthodoxy, while our liberal social Christianity needs to rediscover its roots in the historic Christian faith." And Dr. Johnson, throughout the volume, gives evidence of the depth and area of his reading by drawing upon so-called neo-orthodox writers to substantiate his conclusion.

The reviewer hopes that the foregoing résumé will lead the reader to forego his customary theological lounging and follow Johnson on *The Uses of Theology*, *The Nature of the Christian Ethic*, *How "Fallen" is Human Nature?* and his study of the nature of the Church, of *Christianity and War* and *Democracy and the Christian Ethic*.

If he does this, the reader will come across many startling observations. He will learn (to the reviewer's satisfaction) that the test of membership in the World Council of Churches "was regarded as a heresy in the early Church, doing violence to a trinitarian faith." He will find that much current theological controversy is irrelevant because "there is no system of theology" that is "'true no matter what,'" and that the assumption of the mutual exclusiveness of liberalism and orthodoxy is a fallacy. The crux of these problems is that of God's transcendence.

Thus does the author go on in what may be termed a process of reconciliation between divergent views—and few of such divergencies are left out. We are led into a clarifying exposition of many contemporary

theologians and philosophers. Dr. Johnson's conception of the "Church" and its social message could hardly raise any real controversy, and his analysis of our secular culture is both profound and simple. "Our democracy is a negligible political ideal" unless it is seen "as a way of life deriving its authority from the enthronement of personality" and "from the exaltation of the common man as a child of God." To endure, it "requires the support of a spiritual ethic," and it is the imperative call to Christianity to furnish that ethic in an explicit message. The Church must express "the spiritual principle of community," for which good works are not a substitute.

Here is a study which impels balanced judgment, perspective, ethical perception, spiritual penetration and both depth and amplitude in reflection. The author discloses these qualities both as a teacher and as the director of practical measures in the social process.

2. THE RADICAL NATURE OF JESUS' GOSPEL

In recent days we have had a somewhat new phenomenon in the application of systematic theology to Social Christianity, largely from the Barthian school, either repudiating or deprecating what we call the Social Gospel as a by-product of a discarded modernism. In *SOCIAL RELIGION*,* by Douglas C. Macintosh, we have the situation in reverse. The Yale professor of theology admits that he is not an "expert specialist," but feels justified in seeking to get "at underlying psychological causes." He does so as an unashamed liberal.

Dr. Macintosh treats first "the Concept of the Kingdom of God," believing that guidance toward the understanding of social religion and the application of

* Charles Scribner's Sons.

its principles "can still be found in the Christian Gospels" in which we have the "social gospel" of Jesus. Jesus did not ally Himself to any of the "parties" of His time, but He did agree with John the Baptist as to the imminence of the Kingdom and its call to repentance, while putting "a different interpretation or at least a different emphasis" on its coming. Jesus' baptism, moreover, "was the occasion of a profound religious experience." His Kingdom was "within," was ethical, both as individual and social. Jesus said "'farewell to reform'" and He "announced nothing less than a social revolution," "radical," and "spiritually inaugurated."

The author analyzes the "Social Content of the Gospel." It was hope for the oppressed, bad news for the rich. "Business men" "must choose between . . . God and money." Conceiving Communism as did the early Church, it was "the direct outcome of Jesus' teaching"—"the communism of unselfish love." This communism is not "to be dismissed as a mere mistaken interim ethic." Jesus regarded the war method "as inherently evil and satanic" and refused to encourage "the expected Messianic war."

In partial contradiction to many Barthians, Jesus' thought of the Kingdom was that it is "'the gift of God, but man's moral effort is assumed.'" Jesus claimed to have the keys to it; they are "Justice, Friendship and Faith." His social message was associated with the malignant opposition against Him by religious leaders and the wealthy. And Dr. Macintosh reaches conclusions which sum up the views of the average modernist theologian and Christian social reformer.

In this light, the author gives a study of the problems of this "social religion"; on peace and war,

the abolition of poverty, the ills of capitalism, "the New Deal," and the ideal of a socialized economic order.

A chapter on "The Safeguarding of Liberty" opens an illuminating discussion of Nazism and Fascism and Communism of the Soviet type. Freedom of conscience and of speech and academic freedom are fundamentals of Democracy and the book ends with a study of "Political Strategy for Social Reformers," closing with two pregnant passages, the first being from Stanley Jones: "'Put together the technique of science and the spirit of religion and we can remake the world. The two separated cannot do it.'" Or as the author puts it: "What the world needs imperatively . . . and must have, indeed, if impending disaster is to be avoided, is an accelerated development of social science applied in the spirit of dedication to the highest ideals of social religion."

With a wealth of erudition and an unusual amplitude of supporting references, both scriptural and otherwise, we have a volume which, if its contentions are valid, in whole or part, disposes of the recent interpretations of such scholars as Schweitzer, Moffatt and several others of Continental Europe who are more or less exponents of the "crisis" theology. While even a casual student like the reviewer can discover exegetical infelicities; social scientists will find their trails diverted (at times to their benefit) and contemporary historians will note historical errors in the narrative of the Church conflict in Germany; this study gives us many of the abiding elements of liberal Christian thinking, restored and restated with their higher values. And just now we need writers who maintain perspective and direction and who can follow the stream through older channels as well as seek brand new ones.

Professor Macintosh has written a stimulating rather than a conclusive study; that he himself clearly realizes.

3. THE SOCIAL FUNCTION OF RELIGION *

In the volume with this title, we have a profound study, not only in religion, both basic and comparative, but also in history, sociology and theology, by E. O. James of Oxford, who has been a pastor as well as a searching scholar. He starts from the beginnings of primitive religion and ends with the contemporary world order, concluding that religion can only meet modern life as the "inbreaking on human history of God Incarnate." Professor James' main concern is "with the transcendental references which throughout the ages have constituted the dynamic and unifying principle of human groups, ancient and modern, primitive and civilized."

The first of these is the idea of a supernatural Providence. The time is ripe "for an inquiry into the integrative function and consolidating force of the spiritual tradition in our culture inherent in this belief." Such a faith gives rise to the idea of revelation through which the supernatural will and purpose are made known. Every age and culture has had their own mythologies and revelations, the final being the Christian idea of revelation.

Revelation gives rise to ritual and worship from the beginning on, taking final form in "the Equation of Jesus with the Messiah." Religion has also always prescribed some standard of conduct. Here again the highest form is the "new way of life" of a Christian ethic, which endures "beyond the passing conditions of time and space." This new life has for its model "the character of God" as revealed in Christ.

* Abingdon-Cokesbury Press.

We begin our study of the social function of religion in its ideal of human relations in what became that of marriage and the family. Beginning with a low order of sex relationship we are led on in the order of progress to the transformation of these relations from natural institutions to the sacramental in Christian theology. Religion created a social organism enabling man to go forward as other than a biological species.

From the family grew the social group and a community life on a transcendental basis and the belief that, corporately as well as individually, man is dependent on the forces of destiny and providence. Here again Christianity claimed that God created a new order of humanity through the Incarnation, and this was "the brotherhood of man and the fatherhood of God." Out of this development of the community came the Church, a "divinely-ordained community."

The third natural and historical social cohesion is in the nation. Tracing the vicissitudes of nationalism, earlier and later, and as it exists in Europe today, Dr. James brings us to "religion and the modern world." What is the place of religion in contemporary life? The "great age of Liberalism and individualism has passed." "If religion is to make its life explicit amid all the currents and cross-currents of the modern world, it will have to function in the immediate future in an environment more like that in which it arose than that to which in recent years it has become accustomed." And "no distinction can be drawn between man in his social relations and man in his religious relations."

All the old optimism of a self-complacent age has disappeared. "Gone everywhere is the worship of the idea of humanity and the logical sequence of ascending values." "Today the physicist, quite as much as the

biologist, economist, philosopher and theologian, lives in a world of uncertainties, of fabrications of the human mind to express, as well as it is able, imperfectly understood fundamental principles and their reactions."

Religious doctrines, like scientific hypotheses, cannot be separated from the intellectual interpretation of reality, however relative may be our knowledge of the Absolute. Truth can only be imparted progressively as it can be received and perceived in a world in evolution. There is no "infallible guide" in morals in either Bible or conscience. "Authority, as such, can never be its own guarantee."

In the last analysis Christianity is "neither a theology nor an ethical or philosophical system." It is "a revelation of God in history," "the greatest spiritual revelation that the world has known."

We have today a Church type of State. Communism and Fascism demand complete domination and while not so apparent in the democracies, the same sort of control is taking place. And when religious foundations, such as are in Christianity, are removed, "society has to supply its own dynamic from within itself" in a human leader to whom it attributes divine qualities.

How is all this to be met? Christianity is the fullest expression of the religious values on which social life has been based. How can this be implemented? And the author brings us back to the basic problem of education. He would introduce the scientific and philosophical study of religion into our higher education. "If a religious system of values" is to guide civilization, religion must be a part of our education and culture and not relegated to theological seminaries.*

* See the author's *The Christian Faith in a Day of Crisis*, Chapter XII.

There is hope in history. It was out of a crisis, first in Judaism and later in the Roman Empire, that Christianity "gave a new direction to history." This was not done by schemes of reform or political ideologies, but by the permeation of society. There is further hope; men everywhere feel the need of "a spiritual philosophy of life and the world." "In a distracted age religion will achieve its purpose" . . . only if presented, "not as an ethical ideal or aspiration, not as an intellectual proposition or pragmatic system, not even as an evangelical acceptance of Christ;" "not as anything less than the inbreaking on human history of God Incarnate bringing to a world undone the gift of a new and endless life."

A study in history which interprets religion as the dominant coordinating and synthesizing element in human life, reaching its highest point in Christianity as the sole hope of humanity.

4. CHRISTIANITY AND DEMOCRACY

In the recent Rauschenbusch Lectures, by Professor Arthur E. Holt, published under the title, *THIS NATION UNDER GOD*,* we have a profoundly searching and stirring study. Dr. Holt takes his title from the immortal phrase of Lincoln: "—that this nation, under God, shall have a new birth of freedom," and he dedicates the book "to those thousands of men who till the soil and furnish the cities with pure food, not because they have to but because they want to, and in their organized activities constitute the one hope of democratic regionalism."

This volume constitutes an exploration into the root and soil of what we call democracy. Professor Holt

* Willett, Clark and Company.

deals with our democratic civilization as inherently religious. God is the Father of the human family and what thus binds them into one is love.

The author is sure that our "new communities" will either be paternalistic and fall before some future revolution, or be democratic and form a society "which works for the spiritual maturity of humanity." The contemporary problem is that of "responsible living." Our present tendency to look toward the state for control is in the direction of totalitarianism and "unless we can discover a type of community which carries with it a certain moral authority and which can temper man's hunger for prestige and power . . . we will have to accept the state as our ultimate community and allow it to regiment our lives." Thus far democracy has given us, not an organic, but an atomistic society, full of cleavages. The question to which Dr. Holt attempts some answer is "whether the values of democracy can be maintained while we achieve some fellowship of functions which represent both freedom and that organic quality which society must have, without accepting the state as the instrument of this organic life." If not, democracy can hardly survive.

Democracy must have its soil. The question whether you "believe in democracy" is whether you believe in a set of relationships—spiritual, economic, social, and political—existing in a way that can be called democratic. It is a tribute to the realism of the present world that a large part of it "has ceased to pretend" to believe in democracy and another part recognizes it as more than a label and sees that it is a principle calling for a characteristic organization of all of human life and that "it is not to be entered into hastily or in-advicably but thoughtfully, prayerfully and in the fear of God and men."

An awful paralysis has come upon Christendom. Faith is dying. Christendom is sick for lack of Christianity. If social conflict and social need are to be dealt with, the Church must keep alive a passion "that roots in the ecstasy of divine love." The American people have become irresponsible. We need a new "pattern of community" to develop the sense of social responsibility. Dr. Holt cogently analyzes the "alibis" of the irresponsible. Men absolve themselves of obligation and blame social conditions, or the mass of men, or God, for social conditions.

The resources for "responsible living" are: The reading of the divine drama which assures the hope of attaining spiritual maturity; the seeking of spiritual maturity for oneself and others in conscious association; and the development of a community "which gives the individual opportunity to be responsible."

The author tells how the American people became irresponsible, and pleads for the creation of a "democratic community in which we can be responsible" and "extend that sense of community into the public relationships of life." The evil of totalitarianism is the loss of responsibility of individuals and groups. The opposite of totalitarianism is "the religious assumption of the worth and dignity of human beings."

A unified society presupposes a "hierarchy of values" as the objects of human loyalty. It is these that Christianity must reveal to a democratic social order. The function of the Church is to nourish the roots of such a democracy. This does not mean that the Churches are to lead a "crusade" and "try to be the community instead of the interpreters of the community." We must not confuse the progress of the Kingdom with ecclesiastical success. "The sole task of the Christian Church is to keep vivid in the world the per-

son Jesus Christ as the rôle-creating person in a Christian fellowship."

Of course the relation of Church and State finds its way into the author's discussion and he treats it with wisdom, discrimination, and clarity. "If God is working for spiritual maturity on the part of men, then the Christian must work for it in terms of the social organization of men." Christianity "brings its own order of values" and is independent of both democracy and totalitarian orders. "The belief that man knows what God is doing in the world is the heart and core of religion." Jesus knew it and saw it; He "anticipated the ultimate triumph of His community because He saw that the old order was impossible." Love, the dynamic of the Christian society, is the answer to the question: How is society to be held together? "The Christian constant" can be approached from ever new angles. Worship is "basic self-direction."

Intermingled in this volume with its inspirational quality and tenor we have, by way of illustration, wise observations on concrete economic problems as Protestantism faces them. The need of education to teach men and women the meaning of Christianity for their secular vocations is persuasively urged. Basic to human society is religion and basic to religion is worship which is an impulse to social action and is itself essentially social; in worship "man meets brother man and God meets both."

This volume is unique in its clarification of fundamental principles of social life by showing their place in economics and also in its concrete examples as illustrative of economic laws.

VI

PSYCHOLOGY AND RELIGION

That the present state of human affairs should lead to individual disillusionment, despondency and despair was inevitable. While for perhaps a quarter of a century pastors have more and more become students of what is now known as psychotherapy, it is now assuming a more scientific form, on the part of both medical practitioners and pastoral-minded ministers of the Gospel, and of which a real literature is appearing.

1. THE CURE OF SOULS

PASTORAL PSYCHIATRY,* by John S. Bonnell, is an illustration of pastoral service which is happily on the increase. Dr. Thaddeus H. Ames, a physician, in a foreword, tells us that what the casual observer might see in the volume as "a therapy to the mind" is really "a therapy to the soul." The author himself also uses the term, "psychiatry," as soul-healing "as opposed not only to the body, but also to the mind, reason and understanding," a distinction in words which Jesus made.

Dr. Bonnell got his introduction to this cure of souls in boyhood, through helping his father who was on a hospital staff. His father treated his patients as though they were his children, and his theory was that what was found in the insane was what could be discovered in modified form in the sane. At seventeen the author himself became a male nurse in a mental hospital, and

* Harper & Brothers.

his experiences, graphically told, are in themselves enlightening. He learned early that the minister's essential qualities were "'fellowship with God and sympathy with man.'" He found that "people who are capable of rebelling against authority are generally capable of accepting and obeying it," and that the key to the approach to human beings was in mutual understanding and trust. These are the relationships that are indispensable between pastor and people.

For the most part this book is a series of experiences in psychiatry in Dr. Bonnell's pastorates, which make the underlying principles and technique self-evident. Following some wholesome advice on pastoral visitation, we have a statement of those principles which we find illustrated by many examples out of the author's rich experience.

"First, very few people, whether parishioners or strangers, who come in to talk to the minister state frankly and clearly at the outset the real purpose of the visit."

"Second, listen patiently to the parishioner who has come to talk with you."

"Third, do not accept a parishioner's diagnosis of his own problem."

"Fourth, familiarize yourself with your parishioners' problems so as to develop insight into their basic needs."

Then comes one very pregnant admonition: "Fifth, no clergyman can adequately minister to the deepest needs in human hearts who has not learned to deal effectually with his own."

"Sixth, every confidence entrusted to us in personal interviews must be kept inviolate."

But this must always be remembered: no understanding of modern psychiatry can ever replace "an

experimental knowledge of what God can do for a man." Our psychology must be religion.

Dr. Bonnell, almost entirely by illustration out of his own cases, treats the basic problems of fear, sex-aberrations, humiliation and pride, the beginnings of harm in childhood and the confession and forgiveness of sin.

The minister must discipline himself to consult on sex problems without embarrassment either to himself or to his patient. He must understand the so-called "'inferiority complex.'" Relations between children calls for deep study, and their spiritual training must begin early.

Dr. Bonnell would have a Protestant "confessional" of the right kind and he sees advantages to the Protestant minister in that the experience is deeper because he and the one confessing are face to face. It is not just a routine as it is in the Roman confessional.

A plea is made for close interrelation between pastor and physician. (The reviewer remembers in his own pastorates the frequent observation of the doctor—"You can do more for that man than I can.") Physicians—at least some—are getting away from their materialistic medical training and are thinking of men and women as souls. The author prays for doctors and nurses who will be sustained, and will sustain their patients with the kind of *faith* his father had. Silent prayer mutually followed can bring peace to fevered lives. Physician and pastor need to be together when the patient must be told that the end is near. Above all, all is dependent on the cultivation of trust and confidence with one another.

What strikes one most forcefully in this study is the background of pastoral relationship it revealed—an intimacy and understanding which sermons, or even

worship, can never give. People will seldom search out the pastor unless he first reaches them.

2. PSYCHOLOGY AND PASTORAL WORK *

In this volume we have the experience of Eric S. Waterhouse, who has been both pastor and professor in England, thus combining practical and theoretical knowledge.

Professor Waterhouse seeks to avoid the exaggerations induced by the contemporary "glamour" about psychology. In a review of the growth of psychology, he deplors the backwardness of the schools of theology. While one can know psychology without being a psychologist, the author helps us by a résumé of the leading schools of psychology. His main purpose, however, is to ask what practical uses the subject has in the pastoral work of the minister. It helps him to understand his own powers and those of other men, especially in its application to the particular characteristics of our own age. The process of the Church in accommodating itself to new standards has been slow, although its opportunities for reaching the people have enlarged.

Dr. Waterhouse's words on the development of "pastoral personality" are worthy of reading by every pastor. The minister must have and develop capacity for leadership and be able to "express the mental outlook of his followers," with "the authority given him by God," and with "pluck, patience and perseverance." Let him beware of cynicism and pessimism. Pastoral visitation may be discriminating but above all it must *be*. The pastor must not project his own deficiencies by telling his people how hard his task is.

The average young pastor knows more about the-

* Abingdon-Cokesbury Press.

ology and the Bible than he does about human nature. He must learn to understand his flock, more of whom are introverts than extraverts. Sex differences must be known, mental as well as physical. Women cannot be treated as men may be. The herd psychology of the crowd needs to be comprehended. Correct the exaggerated conceptions of the evil in mankind induced by psychological case studies.

Candidates for the ministry ought to be examined as to business capacity, for the Church needs business aptitude, to make it not only a place of worship, but also a center of life and fellowship. The advertising required must be such as can be backed up by the goods delivered.

In the Church's confessions and expressions of Faith, the pastor needs to recognize the inequalities of religious capacity, and also allow for diversities in religious conviction. Symbols need to be used, but employed intelligently. The creeds themselves are symbols of ideas. Religion, like Science, must be ready to restate articles of Faith, putting the eternal truth in the fashion of the time. In the teaching of children, help them to think about God, but never dictate their thinking.

In conversion, "no one method of evangelism is suited to all types of religious experience, and a scientific study of evangelism, from the psychological angle, is badly overdue."

Skepticism calls for psychological study. Unbelief is not the logical opposite of religion. It is not to be met by argument. What is needed is fellowship and the dispelling of misunderstanding. Christian moral standards are the road to right doctrine.

In worship the pastor and prophet becomes priest. In following the priestly order, "the average service

is far too stereotype," including insistence on the hours of morning and evening services.

In his preaching, the author advises the preacher to study what it is in reading songs and plays that appeals to people, not because these tastes must be models, but because they cannot be disregarded. A vote of churchgoers would largely favor "practical and moral subjects." But let not the preacher try to copy types to which his own nature is alien. The first thought in choosing a subject is "not its value, but its interest," because a subject that has no interest will have no values for the hearer. Dr. Waterhouse advises short texts, short introductions and the use of "heads." "Do not put too much into a single sermon." Avoid the "'pulpit voice.'" Control mannerisms and gestures.

In "mind healing" there is no doubt that cures are effected by faith. The author's analyses and criticisms of the psychoanalysts are at points severe, but there are cases where psychoanalysis is needed, especially in sex aberrations. Dr. Waterhouse illustrates by revealing case-histories in his own pastoral experience, and urges cooperation between doctors and ministers. Never rest on the patient's own diagnosis alone, for one finds many morbid obsessions. Above all sympathy leads to the best diagnosis.

Professor Waterhouse is hopeful to the point of confidence that the continuing religion will be Christian—"but not in its present form." With Stanley Jones he believes that "the Christian Church of the future must set itself rather to seek the Kingdom than to establish itself." The Church needs to "re-think her views of sin" as Jesus saw it. A "bold aggressive movement, to catch the imagination of the people as a

whole, is needed in the gospel of the future," for we are "badly behind the ideals" Jesus gave.

Dr. Waterhouse is far from viewing psychological discoveries as a substitute for "revelation" in the Christian sense. The pastor is more than the scientist; he is a "shepherd of souls." In conclusion the reviewer is moved to wish that he had had such a volume over fifty years ago when he entered the ministry.

3. CREATIVE HUMAN LIVING

"A Study of Human Nature and God," is the subtitle of perhaps the most significant popular treatise on religion and psychology that the reviewer has seen: *THE SPRINGS OF CREATIVE LIVING*,* by Rollo May. It will go far in clarifying psychotherapy in the light of both religion and theology, with its abundant illustration, and in interpreting the reviewer's previous abstracts of the more recondite works of Nicolas Berdyaev.

"People suffer personality breakdowns because they do not have meaning in their lives;" or when that meaning is found to be false or inadequate, an experience which we all have had or have approached. It is in "aiding people to find meaning" that religion and "depth psychology" are in partnership. "Call it confidence in the universe, trust in God, belief in one's fellow men;" the essence of religion is "*the presupposition that life has meaning.*"

The contemporary search for relief on the part of disillusioned men and women led first to Freud, Jung, Adler and other psychoanalysts and psychologists. But during the past twenty years it has been discovered that "most psychological problems are intertwined with religious." The "meaning" of life is found in re-

* Abingdon-Cokesbury Press.

ligion. The day of hostility between psychology and religion has passed, in the light of "the new understanding of our souls."

These personality problems are symptoms of the age. Men and women seek the meaning of life in various ways; in "authoritarianism," in the "full and free life" of "romanticism." The one assumes determinism; the other freedom—life should move from the inside out. Either of these, without check, leads to personality breakdown, and Mr. May approaches "the fundamental polarity in personality as a balance of *freedom* and *determination*"; the use of freedom "and the humility" to place oneself "in accord with the structure of life."

The norm for human living is "to have a God outside oneself and therefore be able to accept one's own imperfections." The healthy person, from the point of view of psychology, is autonomous and "his living is directed from within."

The need for freedom is shown in the reaction to "fundamentalism." The liberal movement in religion was to many "a step toward mental health." But now liberalism has swung too far and "we find ourselves rediscovering the orthodox Christian ideas about human nature in a 'liberal orthodoxy' which, unlike fundamentalism, springs up out of the soil of real experience."

But "too much freedom makes us mad;" people need "some structure to which to subordinate their energies." Man must have some objective standard which does not stand or fall with himself. Ego-centricity is of the essence of the ills of personality. Today sensitive minds look back upon an era of man-worship with penitence. The essence of man's belief in God is the profound need for an "'Other,'" which

will free us from self-obsession; an " ' Other ' " who is *not* ourselves is needed to free us from subjectivity so that we may *be* ourselves.

The creativity which is essential to the meaningful life has possibilities of both good and evil. Human personality is that expression of the life process which "can bear a tension between what 'is' and what 'ought to be.'" Psychology, as the author conceives it, "brings home the word 'sin' with a new and powerful meaning," finds man under judgment and in constant need of forgiveness.

Mr. May finds in ordinary religion beliefs that "pass for religion," but that hinder creative living. There is "repressive" religion with its devices; neurotic religion with what Freud rightly calls a "'compulsion neurosis.'" Healthy religion "is the affirming of God without demanding that God affirm oneself," but which "appeals to our strength rather than to our weakness." Healthy religion is a response of God to the meaning of life. In it an old theological term comes to its own—"judgment." A religion freed from egocentricity is reminiscent of Calvin's demand that a human being "should be willing to be damned for the glory of God"—that is to say that we cannot "affirm God only insofar as He saves us."

Pleasure and happiness, however, are not to be regarded as evil. Christianity "affirms man's quest for happiness." "Romantic" happiness, it is true, is always followed by disillusionment. There are levels of happiness. In the highest man may affirm the goodness of creation, glory in pleasure, and yet accept destiny in a world where goodness is a harmony partially obscured "by the dissonance of day to day existence." Life deals in "more or less." Happiness is ever "in spite of."

There is a "theology of life," and the psychotherapist needs to be some kind of theologian. Christian theology starts with the postulate that human beings were, with all creation, created good, in the image of God. The modern psychologist finds, in the fall of Adam, a "portrayal of the fundamental nature of man," his revolt and his separation from God. "The tension forever pulling us between what we are and what we ought to be needs some release" that we may not break under the strain.

The neurotic person cannot save himself. When he gives up he is enabled to "*respond*" to power outside himself, the power of "grace." The beginnings of grace are seen in our ability to respond to our fellow men. This the author says is "an expression of the logos in us"; "there is an illuminating parallel" between the therapist in relation to his patient and "the saving activity of Christ." The patient tends even to worship his therapist. It could be demonstrated that "every person assumes some kind of Christ." He must have faith in someone.

Finally, the author's thesis does not cut the nerve of ethical action; "the being of God Himself is the only reason for doing good." We work for God's Kingdom, "not because we shall succeed or fail," but "because *God is*." And if, in our work, we find it necessary to die, even then we must ask, "'Am I dying for God or for myself? To the extent that it is for myself, O God, forgive. By Thy grace may it be for Thee.'" Christ is "the therapist of humanity" because He is the other and more than human in whom we put our trust.

A volume which, while dealing in profound thinking, clarifies it with illustrations of the author's rich experience in the cure of souls, as a minister.

VII

PERSONAL RELIGION

While many of the studies thus far reviewed in this volume have made theology implicit in personal religion, we may well consider some current volumes which are needed to clarify the more impersonal studies in Christian anthropology.

1. THE EXPERIENCE ONCE CALLED "CONVERSION"

"Once called" because the term seems to have passed out of usage. But it is of interest to know that the late Professor W. P. Paterson of Edinburgh continued to lecture on it and we have his latest lectures in **CONVERSION**.*

Christianity, says the revered lecturer, attracts by both its blessings and its criticism of human nature. It wounds and thus saves. The Church had substituted doctrine in place of regeneration and the Reformation sought "more effective measures" to the end that Christians should become "new creatures." In recent times the significance of this "conversion" has been rediscovered by Psychology, in "a school of character."

Dr. Paterson begins with a study of "conversion" in pre-Christian times—it is a very old conception. The Orphic Mysteries had the idea of a "new birth." We find it in Plato and in the Stoics. But it is clearest in its Old Testament anticipations, especially in the

* Charles Scribner's Sons.

Prophets, who sought it for both individual and nation. In the ancient world there was the sense of the need of "a gospel of regeneration."

It was in Jesus that this conception came to its fullness. Jesus thought of humanity as "exceedingly sinful," even among the so-called religious class. "Selfishness was primarily condemned by Jesus as a sin of impiety," and as the root of sin. The "new man" must go so far as to do good to those who do him evil. Jesus' first call was to repentance, and a "change of heart," through turning to God. He did not make many converts, but as the result of His Gospel of repentance "the works of the disciples were greater than those of their Lord." Conversions were on a large scale in the apostolic age, and the primitive type of conversion made for "a high degree of piety and virtue." Baptism was the foundation of character building. In the Catholic Church the moral dynamic was strengthened by the doctrine of Purgatory. The monastic system was to carry the new man to perfection. The Catholic Church's spiritual culture was based on a "combination of faith and practical sagacity," but in the Middle Ages "the chosen seats of sanctity" were "captured by the powers of the world and the flesh."

The Reformers felt that something was radically wrong and believed they had "recovered from the Scriptures the Gospel of justification by faith which gave a better assurance of the forgiveness of sins" and also "a better guarantee of the power needed" for serving God in "newness of life."

In the Evangelical scheme of salvation, however, man was not justified by faith "without being radically changed" and we find "impressive results" in the sixteenth and seventeenth centuries; even though there

was much to lament in the Churches, and rigorous discipline was employed. Also among Lutherans and Anglicans there came "a higher value of sacramental means of grace." On the other hand Melancthon declared that many Roman Catholic preachers had banished the Gospel and substituted the ethics of Aristotle. Robert Burns declared of preachers:

"The moral man they did define,
But ne'er a word o' faith in't."

The first Protestant period began and ended with an evangelical revival and there was "a fresh baptism with the Holy Ghost and with fire." Philosophy made some contributions. Kant reaffirmed the necessity for conversion, although his conception was on the whole "a reversion to a one-sided pre-Christian type." Hegel fell short of a Christian conception of regeneration and Schopenhauer went back to the conclusions of Buddha. Nietzsche put the aristocratic ideal of character in place of the Christian.

In recent times Natural Science has taken a hand. Its most novel contribution has been in accounting for the proximate causes of exceptional spiritual experiences. Among some scientific thinkers "religious experience is pathological" and "the average teaching of the New Psychology is that religion formerly served a useful purpose by bridling the instincts and helping to make the human situation bearable" but "religious experience has decayed as the result of enlightenment and is doomed to disappear." Professor James H. Leuba admits that "'the dynamic value of religious belief must be reckoned among the mighty influences contributing to the development of the human race,'" but holds that religion is an evanescent phenomenon

and that there is no rational basis for faith in God. Leuba is confident that "the work of religion was done, not by divinities that were the object of faith, but by the powers of the human mind which religious faith brought into play." The general view of psychologists is that "science should confine its attention to the casual factors of the natural order and not take sides" on "the questions of supernatural agency and the first cause." Leuba says that "'we may set it down'" that religious experience "'is made up of the same elements as the rest of conscious life and elaborated according to laws holding for mental life generally.'" He admits "that while there is a possibility that there is a God who influences human life, there is no evidence of it." Dr. Paterson feels that "we have precisely the kind of evidence that was to be expected if the ultimate reality is a personal being who enters into communion with human creatures made in his image."

Dr. Paterson sees, in the contemporary world, features of the Græco-Roman era. We need to ponder "the means of persuading" mankind to repent and "obey in newness of life." The feature of our next religious revival will be a baptism with "the spirit of brotherly love."

One would do well to evaluate this study along with Leuba's *A Psychological Study of Religion* and other more recent works representing what Paterson calls the New Psychology. The reviewer believes that one would accept many of Leuba's theses and yet be persuaded by Paterson of a reality of religious experience which transcends humanism, in order that we may have causes equal to their effects. In fact, Professor Leuba has written several more recent books which would probably modify Professor Paterson's criticisms.

2. THE ESSENTIALS OF CHRISTIANITY

The theologians have been telling us that what men need is more and more authoritative theology. Professor Samuel Angus (himself a New Testament scholar) in *ESSENTIAL CHRISTIANITY* * looks in quite another direction, and seeks simplification in thought in place of the Barthian and other antitheses and paradoxes. The earliest Christianity was a layman's, not a theologian's, religion.

Even the metaphysic that is required must be in terms "of our day." "A living theology is requisite for a living religion," and must take account of man's wide variations in religious experience. Essential Christianity cannot produce a homogeneous type of worship or thought. This does not mean a minimizing process, but a maximum of experience and consecration in Christ. It is easier to learn of the past than it is to face the baffling issues of our day. The early victory of Christianity was due to the "loyalty" of individual believers.

The new World Council (of Churches) would not formulate essential Christianity. Men are Christians, not by accepting formulas, but because they respond to a redeeming love which makes them redemptive. The answer to the question: What is essential Christianity? involves every element of personality, intellect, feeling, will, and ultimately it is the deliberate choice of will. Clever dialectics cannot determine an orthodoxy of character. In assessing Christianity we must not "perpetuate the confusion caused by the identification of faith with dogma or doctrine." "Christianity is not a cistern; it is a fountain" of the Holy Spirit. Dr. Angus illustrates these pronouncements by illustrations

* The Macmillan Company.

of the various doctrines about Jesus, whose "mediatorship" is far higher than its doctrinal form. He is mediator "as the great Revealer of God and Reconciler of men to their Father." As the result of the doctrinal sublimation of Christianity, religious leaders are "seeking certainties which are not available to a being in spiritual travail." "The only certainties of faith are religious certainties, not intellectual constructions or dogmatic deliverances."

Touching on the Ecumenical movement again; "we shall never attain to the unity of the Spirit in the bond of love along credal lines." Dr. Angus' invective on "Undue Deference to Ecclesiastical Councils" is devastating; "both the Councils of Nicæa were convened by murderers—surely not a favorable omen."

The author runs a sharp thrust through the contemporary exaltation of the Church as an institution (somewhat perhaps as Stanley Jones did at Madras). An obstacle in the way of understanding essential Christianity "is the thrusting to the front the idea of the Church as . . . a sacrosanct dynastic succession rather than as the fellowship of believers." The Church is effective when it gives itself to "the ends of the Kingdom of God" (again agreeing with Stanley Jones).

The essentials to Christianity are Christlike character, capacity for change in continuity, revolt against the tyranny of type. Its unitive function is that of fellowship and "what divides is not of Christ." Disputable things are not essential. Our excesses of intellectualism arise "not from the use but from the abuse of the intellect." Thus we need to correct the one-sidedness of historic Christologies. The truth of doctrine is lost in its symbol which is the doctrine.

The truth itself is simple and apprehensible, as Professor Angus illustrates from several doctrines.

In several chapters the author says in many ways what has been above summarized and concludes with an effort "toward a Re-statement." Character rather than religious opinions are emphasized. The appeal of a creed should be to conscience, and the creed itself should be "inspirational rather than speculative" and "should not claim finality or infallibility." The Evangel should be one that can be "understood of the people." A creed cannot be best formed "by controversial methods." Men must not be demanded to believe more than Jesus asked men to believe and a statement of faith should be "inclusive rather than exclusive." The truest creed will not appear in "the area of controversy at another Ecclesiastical Council."

Well, the reviewer nevertheless wishes that the World Council committee which met at Utrecht last year, producing little or no more than a metaphysic as a bond of unity, could reconvene, not to discuss this volume—that would result in anarchy—but in a discriminating way, to seek some bond or bonds "understood of the people." If the reviewer may be allowed to be immodest, he will add that in his recent volume, *The Christian Faith in a Day of Crisis*, he came to much the essential view of Dr. Angus.

3. THE VALIDITY OF EXPERIENCE

"Religious experience can stand on its own feet and look the universe in the face." "It is . . . no beggar asking alms of the intellect." This is the thesis of A TESTAMENT OF FAITH,* by P. G. S. Hopwood, who is an outstanding champion of empiricism against the con-

* The Macmillan Company.

temporary school of theology which denies to man any approach to God.

Religious experience is relevant to reality. It is an "awareness of God," "the spiritual reality on which" man's "inner life has hold." In the divisions between the Church Fathers, this was never in question. They were solely on the "intellectual formulations" of faith.

There are many implications of human experience; the *rational* and all its forms have the religious interwoven with it. "We are aware of the impinging of a spiritual environment to which we respond because, by our mental constitution, we must do so." The New Psychology appears to show "that God is the reflection of man peering through the darkened window" and religion is attributed to human sources. But when psychology is shorn of the "highly speculative thought" mixed with it, there are discovered "psychological foundations" for pure religion. Indeed the view that religion comes from neurosis is due to the use of "pathological spectacles." In the psychological process of *integration* we find religious experience to be potent in human life, releasing resources of living energy. Sin "witnesses to the spiritual nature of reality by showing up what is unreal and false."

Fact and value cannot be dissociated and "science would speedily commit suicide if it dealt only with so-called naked facts." "We live on the level of values," "for what *ought to be* as well as amidst *what is*." "*A non-moral universe productive of moral values*," beauty, truth and goodness "*in moral life would be a creative absurdity*." Religious experience "does not exist simply within the religious mind."

Faith is thus a pathway to reality, as the "spiritual approach to life is regarded as more basic than the physical." Faith is a normal, healthy activity in all life

and is "indispensable to scientific discovery." It implies meaning and purpose in the universe, "in the great whole which personality confronts." It "is at the heart of all mental activity." It is from the contact of the inner and outer that "a new *something* emerges called knowledge." It is "a creative dynamic in the mind or soul" revealing God "as the supreme object of the soul's devotion." "Man's nature has a decided bent toward faith, as truly innate as any instinctive activity," and is just as forward-pressing.

With a warm appreciation of Schleiermacher, whom some modern Continental theologians have discarded, Dr. Hopwood finds faith to be "self-attesting" on the side of feeling. Mystical experience begins when we trust our intimations of a higher order and pursue what transcends us. It has a positive side and feeling makes its contribution to our experience of reality. But also faith is mentally self-attesting, as religious experience arises "within man's structural mental nature." We are not so certain today about our purely reasoning powers as an avenue to truth. There is such a thing as "the religious reason." "The whole mind is trustworthy, and not simply the narrower part of it we know as the intellect." "In the structure of the mind . . . we come across a religious nature, a religious reason, a religious imperative at least as basic and trustworthy as the rational capacity." But we are also creatures of action. There is a psychological necessity for religious experience on the striving side of man's nature, and "no understanding of reality is possible which does not include the witness of human life, mind, energies, aspirations, and ideals." Religious experience is derived from man's social needs. We are pragmatic as teachers and preachers. Of necessity we make practical results the ground for accepting the teaching of

Jesus. Spiritual values cannot be satisfactorily evoked by devotion only to man. Hence God in religious belief. Faith and prayer cannot be wholly subjective.

The ultimate validity of experience must be in life corresponding with environment, "in a deeper sense than is implied in biology." The influence of personality upon personality suggests what happens when God comes into effective relationship with man, in our capacity for fellowship. There can be no artificial severance of the human and divine. To eliminate religious experience as a divine-human affair in the supposed interest of the "dignity" of God "is to lose ourselves in the mists of theological opaqueness." Our "hints of the unity of personality" lead us "to the self-conscious Unity who gathers up the variety and complexity of the world and its life." If the values we discern "are of the nature of things, it means that there is a supreme Mind, a supreme Heart, a supreme Will and a supreme Personality who embodies them in their perfect form."

With such a view of the universe and man, "*we may quite expect the incarnation of God in human life to come through human personality in its highest form,*" and thus in Jesus, who answered the dubious disciple: "He that hath seen me hath seen the Father."

Widely read, deep in his thinking, with clarity in exposition, Dr. Hopwood is a young man who has not allowed his faith to be deflected by the novel outbursts of the "crisis" theologians on the one hand, or by the confused humanists on the other. He maintains a sure sense of direction.

VIII

CHRISTIANITY AND CRISIS: GOD OR CÆSAR

While nearly all of the messages in this volume deal, directly or indirectly, with, or bear upon, the immediate crisis in the world, we will now consider those which are somewhat more specifically and concretely concerned with the state of the world.

1. A PLEA FOR CHRISTIAN PACIFISM

Rev. A. J. Muste is a Christian minister who once renounced Christianity because he reached the conclusion that Karl Marx had revealed the way of salvation. Recently, after many years as a labor leader, he came back to the Church and is now pastor of the Labor Temple in New York. It is out of this background of experience that Dr. Muste interprets Christian pacifism, in *NON-VIOLENCE IN AN AGGRESSIVE WORLD*.*

Dr. Muste addresses himself to three groups: Christians and Jews; leaders of revolutionary movements, and all who believe in Democracy. He deplors the separation of these groups on issues which they have in common, and especially the "die-hards" who will not see those issues in their relation to contemporary social life.

Coming directly to the question of war, the author believes that "the traditional attitude of, for example,

* Harper & Brothers.

the Quakers," "must be universally adopted or mankind" "must suffer a colossal reverse." "Religion, social progress, democracy depend for survival and triumph upon the adoption of a thorough-going, deeply motivated, positive, realistic pacifism." For this mankind must have a Christian world-view, the "method of suffering love," in politics, economics and relations between nations. The Cross was the crucial event in history, revealing a "redemptive power."

Dr. Muste faces both the theoretical and practical difficulties. The dilemmas have to be faced, however, by non-pacifists as well as pacifists. The former cannot escape by any dualistic philosophy, holding to love in personal relationships, but regarding the command of the State as determining the standard in larger affairs such as war. "Jesus proposed to His people the complete renunciation of any idea of meeting Cæsar with Cæsar's weapons."

Dr. Muste proceeds boldly to interpret pacifism as the real strategy of Revolution. It will succeed only if and when it can secure the consent of the majority. The whole movement for our needed social change must make its decision "for or against violence." A renunciation of war would be revolutionary in its effects "in all spheres of economic and political life." It would be the honest practice of "democratic process and true liberalism." Revolution by violence is a means that thwarts and corrupts the end sought. A pacifist movement must be disciplined, just as war is, but in a deeper sense. Such must be the true revolutionists against social and economic injustice—fighters, but in a higher sense. "The system of economic exploitation and imperialism is bound to fall to pieces if it is deprived of its military machine," and if "disciplined love" will become a new and more successful

radical movement. "Democracy and violence are in their essential natures incompatible."

In his political program the realistic religious pacifist will seek underlying causes and attack them. He will insist on drastic reduction of armaments, demand equal access for all nations to raw materials, and seek a form of "federal world-government." As Americans, our business is to recognize and repent of the evils in ourselves as a nation, and first of all stop our own imperialist practices. Dr. Muste would have us refuse to sell munitions and war materials to any and all nations.

Thus our author would transpose all of our humanitarian reasons for pacifism into valid social and political reasons. Such pacifism can only rest on religious grounds and not be purely political. Only those who live by the grace of God can be the new revolutionaries. The Churches today have an opportunity to gain a hearing, such as they have not had for centuries, if they have faith, vision and courage, if they will just "be the Church." They cannot much longer sanction both pacifism and war. It is an issue of life or death for them. If they fail in this historical moment, how can they survive? The modern state is forcing the Church to be pacifist or else to cease "any claim at all to the name of Christian." The totalitarian states will stop at no point in their persecution. They will force the issue on the Churches. Are the Churches going to wait for that?

Dr. Muste, in this searching volume, does not seek to envisage Christian pacifism as a political expedient, but as a way of social life in entirety. If men do not "bow the knee before God" they will bow the knee before Hitler or Mussolini or Stalin or some other human idol. Democracy and Christianity stand or fall

together. It was the way of violence that disposed of that Communist idealism in Russia which once intrigued Dr. Muste.

As an interpretation of all the implications of the Christian faith, this volume can hardly be challenged at any single point, and its application to contemporary life is made obvious.

It hardly tells the Norwegians, Finns, British, French and even ourselves, as a nation, just what we ought to do today or the day after. Dr. Muste is not crystal clear on non-resistance or the use of force against aggression, but as a handbook for the next peace conference this study could hardly be surpassed.

2. THE HERESY OF PACIFISM

Irritating as he may be at times, and difficult as he is to follow, one never fails to get flashes of insight from Reinhold Niebuhr. In *CHRISTIANITY AND POWER POLITICS* * we get an anticipation of the author's thread of thinking from the Preface: "The 'liberal culture' of modern bourgeois civilization has . . . sentimentally transmuted the supra-historical ideals of perfection of the Gospel into simple historical possibilities. In consequence it defines the good man and the good nation as the man and nation which avoid conflict." Dr. Niebuhr finds that this modern perfectionism "distills moral perversity out of its moral absolutes," in failing to distinguish between the peace of capitulation and the peace of the Kingdom of God; in placing a premium upon surrender to evil. This is both "bad religion" and "bad politics."

Most modern forms of pacifism are heresy. Its belief that if Great Britain had thirty per cent instead of only two per cent of conscientious objectors Hitler's

* Charles Scribner's Sons.

heart would be softened is a faith "which no historic reality justifies." Scripture gives not the slightest support to a doctrine of non-violence. Pacifists are unconcerned about the contradictions between the law of love and the sin of man and are thus unable to appreciate the complexity of the problem of justice. A religious absolutism that is forced to condone tyranny is a terrible consequence of this failure.

The Gospel is more than the law of love; it deals with men who violate the law of love. The simple Christian moralism that overlooks the latter is "senseless and confusing." "A truly Christian pacifism would set each heart under the judgment of God." The knowledge of the will of God is no guaranty of man's ability or willingness to obey it.

As to the American Christian Church, Dr. Niebuhr says it "has never been upon a lower level of spiritual insight and moral sensitivity" than now. It cannot help the needy because that would imperil "its precious neutrality." Modern man has no faith through which to escape despair, holds on "desperately to the illusion of the goodness of man," and in doing so usually ends in self-righteousness. "Thus the Christian ideal of love has degenerated into a lovelessness which cuts itself off" from a suffering world. The dogmatic insistence that nothing can be worse than war leads to the acceptance of tyranny. This confused pacifism and its moralistic illusions have become such that "our democratic world does not really deserve to survive."

Lutheran Protestantism, by its pessimism about the sinfulness of man, obscured "all significant distinctions between justice and injustice in the social order." The western democracies are the spiritual children of the optimistic Renaissance rather than the Reformation. "If one compares the optimism of America

with the pessimism of Germany, one is driven to the plausible conclusion "that in the realm of politics they are "the two most inept nations on earth." On the other hand the British have exceeded all modern nations "in combining moral purpose with political realism."

Democracy as a form of government and liberalism as the culture of democracy have made democracy helpless and in America our college students have been led into "a wholly unrealistic policy of isolation."

It has been the attitude of the Churches that has led to the abnormal proportions of pacifism and has led pacifists to avoid seeing the horror of tyranny for fear that their conviction may be shaken that nothing can be worse than war. Our college students excuse themselves from all responsibility to seek the truth on the ground that all war news is propaganda. Christian pacifism has been reduced to "a counsel of prudence."

Why, in the effort at isolationism, are the democratic nations "so tragically committed to this dance of death"? One answer is that they are the great capitalistic nations, albeit there are not a few other reasons. The democracies may have power enough to win a war in which they involve themselves by trying to avoid it, but "they certainly will make the catastrophe of war more inevitable by their effort to escape it."

Meanwhile false answers to our problem are at hand. In Western Christendom secular religions. As between the cheap secular religion of Germany and the communist, Professor Niebuhr regards the latter as of the higher order. It is prophetic.

Much of our confusion is due to the hypocrisy of Tories and the utopianism of radicals. Human progress is dependent on a few human spirits who "will on occasions transcend the presuppositions of their society."

The author has especially harsh words regarding the "childishness and viciousness" of Buchmanism, and its "Nazi social philosophy." This "polyanna religion," with its naive interpretation of modern history and its gratitude "'for a man like Hitler,'" is an additional evidence of our decay—"no wonder that the rather jittery plutocrats of our day open their spacious summer homes to its message!"

Those who tell us we must rely on "'moral force'" to face Hitler's battalions are "an example of the sentimentalized form of Christianity which has engulfed our Churches." Christianity is not "an other-worldly" religion.

What then shall the Christian Church say to all this modern culture? Repentance is its first word. The Christian ethic does not regard the historic as normative. Only the law of love is normative. But both Catholicism and Protestantism, between them, "have exhausted the possibilities of error in Christianity's relation to society." Judgment must begin at the house of God. The Church may overcome its despair "without finding satisfaction in the sad disillusionment into which the high hopes of modernity have issued." The truest interpretations of faith have come in history "when civilizations were crumbling" and "the judgments of God had humbled human arrogance," and to such faith "the generations are bound to return, after they have pursued the mirages in the desert" of particular times.

Thus does Niebuhr out-Spengler Oswald Spengler in his devastating sweep over all the phases of recent and contemporary human life, but, be it said, with more prophetic insight. The reviewer is reminded of the observation made to him by a Continental theologian after Niebuhr's address at Oxford in 1937:

"A fine display of pyrotechnics." The reviewer's reply was: "Yes, but there is a pattern in it, after all, to discover."

3. THE DEFENCE OF THE FAITH

Karl Barth is at his best when dealing with the realities of human life, as in his volume, *THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY*,* in which, moreover, he appears to repudiate his repudiation of the one-time Social Gospel to which he gave his earliest allegiance.

This volume, while dealing with Europe, will bear world-wide reading at this moment. *The* political problem is National Socialism. It "directs itself," says the author, "to the whole contemporary world, and to the contemporary Church."

Barth gives first his definition of what "the Church" is. It is a separate "people," "the body of Christ," whose sovereignty consists in repeating "what Christ in divine power was, is and will be." That is the one task, to repeat a "confession," touching "those contemporary problems" which concern both the Church and the world. It must speak, not on every question, but "in relation to those questions into whose area and province it sees itself summoned by its own course and by its own inner necessity," and on which it must be positive—"Yea, yea," and "Nay, nay." It must call "white white" and "black black" independently of all other parties, lest it become an ally of the devil.

On those premises Barth proceeds to speak on National Socialism, which is not just a German problem; it is reaching out after the "*whole*" of Europe and even beyond Europe. Its double character—political and religious—precludes any neutral attitude by the

* Charles Scribner's Sons.

Church, on its political significance; it must be "Yes" or "No." The weakness of the German Confessional Church has been its attempt at neutrality—a fiction that would reduce the whole life of the Church to a fiction. National Socialism is "*totalitarian*" and "*radical*," determining mankind, body and soul, abolishing man's human nature and annihilating freedom. We can no longer include such a form of state in Paul's reference to a "higher power." It proclaims itself as "*the* divine power," and claims to be a "religious institution of salvation." It claims to give to all men everything necessary, "for body and soul, for life and death, for time and eternity." Like Islam of old, it divinely crushes and kills. It is a Church with form of faith, mysticism, and fanaticism. Christianity and National Socialism are mutually exclusive. In the latter we have "not just another God, not just a strange God, but a hostile God, an evil God, and a hostile, evil service of God."

The anti-Semitism of this religion, by itself, is enough to prove its hostility to Christianity and the Church. "He who rejects and persecutes the Jews rejects and persecutes Him who died for the sins of the Jews—and then, and only *thereby*, for our sins as well."

Let us no longer consider it just as a "political experiment"; as such it destroys all order, justice, freedom, and authority. It was founded on and rules by fraud. Has the Church nothing to do with all this? It is a "fundamental dissolution of the just State" and in the witness of the Church to faith in Jesus Christ, she can make no peace with the internal and external sovereignty of National Socialism. The gulf is unbridgeable. The Church must here make a political choice, such as that in the Apocalypse, when the Roman

Empire was conclusively perceived as the Beast out of the Abyss.

The Church must pray—and for what? For the suppression and casting out of this contemporary Beast—just that. In Germany today, a prayer for the “*ruling National Socialism*” cannot be uttered “unless one wishes to strike his confession in the face and make nonsense of his prayer.” The Church’s prayer cannot be merely negative. She must pray for the restoration of the just State. And when the Church does that, we are summoned to act, first on her own restoration. The Church cannot wield the sword, but she cannot be neutral between a just State and one lost to tyranny and anarchy. A praying Church must support armed defence against the dissolution of the just State.

A decision in the fact of National Socialism is a decision of faith. To be sure, in such decisions faith conflicts with faith, and the unity of the Church is threatened. But there is another threat to her unity. That unity will not be made secure by silence, or by “tolerant chatter” or by “non-binding change of opinions.” “The unity of the Church will only be made secure by our speaking out in faith, from this side and that, just as long as we can still speak with one another.” No amount of peace-loving will help in our dilemma. And Barth closes with this admonition: “Let us in God’s name say nothing other and nothing less than that which we must say to each other in uttering what each one of us in the decision of faith recognizes.”

This book was written before war broke. Its significance for the immediate conflict between Britain and Germany is in its contention that the Church must pray that the “just State” may overcome the State of

National Socialism, and that the latter may meet destruction. But also that the Church must support those who take up arms in defence of Christian civilization. Conclusions with which the reviewer finds himself in accord.

4. THE HOPE OF CHRISTIANITY

IN CAN CHRISTIANITY SAVE CIVILIZATION? *
Walter M. Horton gives an affirmative but definitely conditioned answer.

In one of my volumes published about five years ago (*Contemporary Christian Thought*), I said that fully half the books I now read were by men in or under the forties and that Horton was one of them, whose books I read with both sympathy and discrimination. As his books have followed I have read them with more sympathy and less need of discrimination. This volume, Professor Horton thinks, is dispassioned and it is perhaps to advantage that it was prepared before war broke out. The hope is widespread that while secular agencies have failed to resist the disintegration of Western civilization, religion may succeed. By "saving" civilization Dr. Horton does not mean "preserving it as it is" or "restoring it as it was." By "Christianity" he does not mean the existing Churches but the true "Church within the Churches." By "civilization" is not meant "*means of living*" at the expense of "*ends of life*." The primary emphasis is upon ends. "Can a unifying spiritual center or goal be found, about which to organize the *ends* of life, while the *means* of life are everywhere duly subordinated to that same supreme Object!" Western civilization does not deserve to be preserved as it is. Efforts at such preservation would, by moral necessity, produce

* Harper & Brothers.

its own opposite. And, if civilization should turn to our existing Churches for salvation, it would be the blind leading the blind. There must be the emergence of "some fresh movement of moral concern and religious renewal amongst Christian people."

There is hope in the new sense of repentance on the part of both institutional religion and secular civilization. But this salvation cannot come by undue concern for those modern comforts and conveniences "in which some people see the genius of modernity and the essence of civilization." That has been a cause or sign of our decay. Such is the author's thesis, from which he proceeds to tell us, with confidence, that the question of his title can be answered affirmatively and with an array of hopeful signs that it will or may be.

We have the testimony of history. Religion has saved cultures and civilizations. If Oriental religions could rescue cultures from decay why may not Occidental religion do so? Dr. Horton's chief contention, indeed, is that religion has not lost its cultural creativity and that "our civilization can and must experience religious rebirth, which alone can inaugurate a new ascending phase of the culture cycle and save what is salvable in our existing institutions." America prescribes the "religion of democracy, and then tolerates all forms of religious worship, *provided that they are not contrary to public morals.*" When once a religion is thus "crowded to the periphery of culture," and discouraged from concerning itself with public affairs, it shrivels and eventually "drops off the periphery altogether."

Christianity has more than once arrested decay and saved the essential values of civilization. It has also revealed its power to renew its influence through self-criticism and reform. Why not again? In saving

Roman civilization it passed from cultural crudity to creativity and played its part in the building of a world civilization. We have examples in the relation of the Eastern Orthodox Church in Byzantine civilization and the Roman Church in Medieval Feudalism. A landmark in the relationship of Protestantism and American culture was passed when the Declaration of Independence and the Constitution were written. These are "religious documents" and the American Revolution "was in a sense a religious movement." The religion reflected, however, is not traditional Protestantism. Protestantism developed a "social gospel," but it remained an academic movement. The most successful Christian element in modern culture was the founding of colleges.

But we are now in the midst of a decline of American Protestantism and (here the author reverts to a favorite suggestion of his) many see the best hope in a "new Catholicism." At any rate, unless Protestantism undergoes deep inward renewal it will give way to some new religious movement, without which Western civilization is doomed to be superseded.

For Christianity to save this civilization the world must be reorganized about "one universally authoritative spiritual center." The relations of East and West have been generally destructive of culture. Western prestige is below zero. A modern Chinese Christian civilization would be "more deserving of reverence than medieval Western Christendom was."

The issue of Western civilization is—Totalitarianism or Christianity? Communism and Fascism are symptoms of the crisis of that civilization, which can be destroyed, but not built, by "the Will to Power." In fact "no existing culture is a satisfactory home for the present inhabitants of our planet."

God in Christ is the religious center for the organization of civilization and the source of the moral values which can displace violence. Dr. Horton proceeds with an illuminating study of the ethical resources of the Hebrew-Christian tradition, and the Christian attitude toward the chief ethical problems involved, men and machines, economic justice, the problem of individual, family and State. Individualism of the American type is as great a variation in one direction from the Christian norm as totalitarianism is in the opposite direction.

Christian humanity is different from cosmopolitan humanity. The latter is a "bloodless wraith" that ought never to have been mistaken for the Kingdom of God.

In conclusion, Professor Horton has faith that "the Christian Church, if revitalized and unified, might furnish the living nucleus from which the new world order would grow, taking up into itself the best in the old order." The "state of the Church" is the first and great problem. Both Church and civilization must repent and "the existing Churches must decrease, before the renewed and transfigured Church can increase." There is no time to lose. And all this applies to the Eastern and Roman Churches as well as to the Protestant. "The instruments of divine judgment" are men and women seeking light in our Churches and not finding it. Many of them seek religious reality outside the Churches. And when the persecution comes the Church will have many deserters at the first whiff.

Happily the author finds some signs of renewal in the older Churches, but more especially in the rise of the younger.

God's Kingdom is "never so near" as in times of crisis, when a rotten world-order is being liquidated, and power passes into the hands of the few who have

faith and vision. Christian strategy must not be one of defeatism. So far as military measures really do check destructive tendencies Christians may support and sympathize with them.

Christians must not lose heart; "the more disastrous the collapse," the surer will be eventual repentance from which spiritual culture must proceed.

In some of his earlier books Dr. Horton seemed to see only in segments; here he enlarges to universals, with both soberness and hope—his segments have merged, or rather found their places.

5. A CATHOLIC SOLUTION

The reviewer has more than once advised his Protestant readers to add Roman Catholic books to their shelves. If they want to include an author who writes with the most freedom, Jacques Maritain, a layman, whose *SCHOLASTICISM AND POLITICS* * does not have the *nihil obstat* of the Church, is a good selection. The Catholic writer, no matter what his subject, always leads, by logic, from start to finish, and takes us back into the eternal and forward to eternity.

Nearly all of Maritain's works bear on his thesis of a new and true "Integral Humanism." In this volume, he determines man's capacity for knowing the truth, the nature and meaning of personality, what constitutes human freedom, the meaning of man's life, and reveals the failure of some modern materialistic theories of humanity. M. Maritain also attempts to solve some of the fundamental problems of political philosophy and that of modern history. He does this in the belief that through a "sound philosophy of the person," the vital principle of a *new* Democracy and of a *new* Christian civilization can be rediscovered,

* The Macmillan Company.

through the purification of the ideas received from the eighteenth and nineteenth centuries. In his attempt, M. Maritain avoids "the mere logic of ideas and doctrines" and deals with the "*concrete logic of the events of history.*"

Humanism has had its values in what it affirms; its vice was in what it "negates, denies and divides," in its anthropocentric conception of man and of culture. It denies, or puts in parentheses, supra-rational truths and isolates reason from the supra-rational. Over a long period we had "a tragic opposition between life and intelligence," which was begun by Luther.

We now have the "lofty counter-humanism of a Kierkegaard or a Barth," a mistaken Christian position which is a return to primitive Reformation. Another spectacle is that of humanism which declares that man works out his salvation all by himself. The author seeks to develop the "*humanism of the Incarnation,*" which is integral and progressive, and which reveals the genuine spirit of Thomism.

In illustration M. Maritain follows with an interpretation of the religious significance of contemporary Racism and Communism, two opposed kinds of totalitarianism, two opposed "faces of the same evil." The racial neo-paganism is lower than the paganism of classical antiquity. The author's "integral" humanism looks toward the masses. Christian liberty and the "terrestrial efficacy of the Gospel and of reason" are our hope.

Philosophy "has had to yield to *praxis*, to the mailed fist." Science (of phenomena) "knows only the space-time connections of the observable; it does not know *being.*" M. Maritain, dealing with "the Human Person and Society" gives close definitions of man as an "individual" and man as a "person." The focus of

the one is different from the focus of the other. "*Humanism of the individual and democracy of the individual*, in which the nineteenth century had placed its hopes, must be replaced today—if we want to save civilization—by *humanism of the person* and by *democracy of the person*." The end of society is its common good, not the individual good.

The tragedy of our age is that "modern democracies have lost all confidence in themselves." The "*inhuman humanism of the individual*" must be displaced by "*the integral humanism of the person*."

Democracy, conceived in the manner of Rousseau, "suppresses authority and preserves power." "Dictatorial anti-democratism is both the fruit and the destruction of masked anarchic democracy." An organic democracy needs authority to insure that it be "by essence the city of the rights of the person," "to live, to bodily integrity, to the necessary means of existence; the right of man to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property" (Pius XI). To which the author adds: "the right not to be an Aryan," "not to be re-educated in a concentration camp," not to be bombed by new Western civilizers; the "right to dislike and despise every form of totalitarian dictatorship."

The need of democracies is "a just pluralism," and there is yet enough of material and moral resources in democratic countries to secure it.

The author's analysis of the philosophy of St. Thomas and the "two kinds of freedom," ends with the conclusion that the creature "can be endowed with the freedom of choice only if it possesses a fallible freedom, that is, if it can converse with God, not only by obeying the flux of divine actions and motions, but

also by resisting them" and impeding God's action. It is this freedom that "God wishes to turn to good account."

There is nothing that Christianity has not transfigured and given new meaning. And, of course, the author, liberal as he is, means the Christianity taught by the Catholic Church. His interpretation of "Catholic Action" in human affairs would bear Protestant emulation. M. Maritain would seek "Christian-minded social political groupings." "Catholicism is *par excellence* an agent of cooperation between civilizations." The world faces a terrible alternative. Either civilizations will follow the law of darkness, or else they will be penetrated by the holy forces of the Kingdom of God. The germs of death are working, and only Christian vitality can resist them. "If one does not dare to *be*, how can one *act* and *resist*?" "Because Christian liberty is a pledged liberty . . . to the extent that this liberty becomes involved most deeply in history and the world, to that extent does it remain free; and bears witness to the fact that it arises neither from history, nor from the world, but from the Living God."

6. A VOICE FROM BRITAIN

Rev. D. R. Davies, pastor of an industrial parish in Wales, weaves ultimate religious and theological issues into the contemporary historical situation, in *THE TWO HUMANITIES*,* with searching severity. While he expects to be accused of pessimism, as he follows "unflinchingly the logic of the fact of radical sin in historic development," Dr. Davies believes that he issues in optimism. While he has "no hope whatever in unregenerate human nature," he is sure of "God's power

* Harper & Brothers.

to recreate man." His minimum duty is "ruthless honesty" in the midst of a collapsing civilization.

The author sees evil ingenuity reaching its limit with this war, but there is nothing incredible in its resumption except to those who have failed to understand "the dialectic and dynamic of a self-centered, omnipotent humanity." The best we can hope from war is that it may emancipate us from our illusions about human nature—albeit the last war only strengthened them. While the immediate responsibility for current war lies with Germany, if we look at the distant background that of Britain is heavy, and Allied ill-treatment of democratic Germany helped Hitler to power. Following this, Great Britain's governing classes, through their sympathy with Hitler, helped to consolidate his power, while Britain failed to support the League of Nations. (This is a book which illustrates the freedom of utterance in democratic England.) Nevertheless we must wage war to a victorious end, "whatever the cost," but at the same time carry "a burdened conscience."

This war is writing "the final chapter in the Humanist Illusion about human nature." Science was the embodiment of the non-rational. The modern world is the dialectical reaction to the Middle Ages, and is the protest of the non-rational against the rational. The contemporary crisis reveals the existence in human nature of some "radical evil and irrationality," leading us again to the question of freedom. In the dialectic of social inter-relations "the things we will produce consequences which we have *not* willed." The secular self-disillusion which ought to follow is confined to a comparative few.

Human decision to become independent and self-sufficing was a disaster which Christian theology calls

the "Fall of man." Man's severance of relation to God as dependent creature has "turned the Love of God into anger and death." The insistence of Protestant orthodoxy that the actions of the individual in time contribute to his eternal fate is "a profound insight into the meaning of History." Throughout the historical eras of man's dissolution, man has developed a "consciousness isolated and imprisoned within itself," to which Nazism and Communism are the ghastly reactions.

The author, serving in an industrial center, analyzes our capitalist development. War industry reveals the sad fact that "our social system functions best" in the task of destruction. Modern civilization is ending with man's "complete subjection to Technics, which he has but newly created." Man must find a new beginning, and he may be sure that Providence is pursuing objects which transcend those of all the combatants. The new beginning is not just a fresh political departure; it is a new development in historic providence. Christian Liberalism abolished sin (an indiscriminating extravagance of course) and this landed in the disappearance of freedom.

Social progress cannot be secured by entrusting government to good, or even Christian, men. Prophetic Christianity cannot trust any leaders. While "Herbert Spencer was prattling" about progress, Dostoevsky foretold Europe's disaster. And we need not look for any realization of the good things to be done "when the war is over," now forecast by the modern mind "under its shallow surface, in its billiard-table soul where ideas bump against each other like ivory balls." All this idyllic day-dreaming ignores sin, "the basic contradiction of human nature which dooms *all* the efforts of man to destruction." Acceptance of

the Humanist estimate of man dooms man to extinction. When collective man becomes God, History becomes a closed system.

Such is humanity today. That is *one* humanity. But in the New Testament, God, in Jesus of Nazareth, "entered, from outside and above, into History . . . and recreated man as a New Humanity." God assumed humanity. Jesus was human, but not a human being and the author follows with an exposition of the evangelical meaning of Jesus and confesses that he himself was once a minister who held it, sincerely, but only with his mind. It was a sheltered belief, until he left the pastorate and got into the midst of London's human life.

In this new-created humanity there is a transformation of conscience and of duty, especially, in the will-to-power. And love transcends conscience. When men discover God, they find Him in a community, which is the Church, the materialization of this new humanity. The Church is radically distinct from the world, by virtue of this "new humanity," which is the Kingdom of God as a historic reality, which moves in the Church. The new humanity in the Church is rare, because the Church lives in two spheres which are in conflict, and is both in time and in eternity. The Church is to reduce the old humanity to impotence and despair.

The first need of the Church today is clear, Christian thinking, as the historic organ of Christ's new creation. It can save only when sure of its Gospel, and all activities of the Church "must be subsidiary to the supreme action of preaching" (which Rector Fleming of Trinity says ought to be given up for worship). The Church has tried compromise in Modernism, and needs to come to "repentance and despair." There are but

very few in any Church fit to bring this about, but it can only come through them.

What the author has thus analyzed does not promise a "new dawn." Europe appears more as in "twilight." The immediate future will bring increasing pain and despair. Dr. Davies feels that History has passed its meridian, and is on the downward way to "the drama of Judgment." The Church may face new trials. But God is eternally there and the little band of the "new humanity," God's kingdom, will march on, free from History. As for the Church, let it not be apologetic, but "arrogant, intransigent, radiant."

A volume rich in analysis, but ending in what comes near being an anticlimax and in part a conclusion which seems to limit the power of God and magnify the ultimate power of man, revealing a contradictory state of mind induced by the terrible ordeal through which a British pastor is passing today. And yet it stirs a faith greater than that of the author in its revelation of the ways of a God who can create new History as well as a "new humanity," after the immediate twilight and the darkness which Dr. Davies feels is yet to follow.

IX

CURRENT RELIGIOUS THOUGHT: AN ANALYSIS

The reader has doubtless concluded that there is no little diversity, not to say contrariety, in the religious thinking of our day. While I am somewhat less inclined than President George W. Richards * to credit controversy with creativeness, there is, of course, such a value in the dialectical method.

In current discussion there is, moreover, a greater spirit of conciliation than that which has prevailed in previous ages of controversy. Perhaps Professor J. Gresham Machen was the last of the more authoritative voices, if we except the extreme fundamentalist dogmatists and some leaders of the Barthian school. At any rate the anathemas are for the most part, if not entirely, wanting. Many of the very positive writers of the present day share the *consilium evangelicum: in necessariis unitas, in dubiis libertas, in omnibus caritas*.

The theologians and philosophers of earlier days might express doubt as to whether we really have any appreciable number of real theologians and philosophers. Systems of theology, such as we find in the volumes of my teacher of nearly fifty years ago, Samuel Harris, are rare. Most of our books on theology might even be called sketchy in character and scope. There are not, as there were half a century ago, two clearly defined schools of theology today.

* *Creative Controversies in Christianity*, Revell's, analyzed in the present writer's *The Christian Faith in a Day of Crisis*.

There seems to be some increasing modification in the attacks on the theology of, let us say, the nineteenth century. At the time I prepared the first volume of this series,* the onslaught on "Liberalism," "Modernism," "Humanism," "Scientific Method," "Empiricism" and the "Social Gospel" had all the marks of a satisfying diversion, with little regard for discrimination or conservation. At any rate, more constructiveness and reconstruction is evident.

Current thought fluctuates. The "dialectical" influence appears in most of the new books. In the United States, and I judge in England and Scotland, Kierkegaard, and his disciple Barth, have but few thorough-going exponents. Most writers go part way with them, others are out and out opponents, and not a few ignore them.

There are no longer any denominational theologies, the creeds and confessions notwithstanding.

There are fewer debatable issues than in the discussions of a half century back. For example Biblical Criticism has ceased to be an issue, except between the critics themselves, on such matters as "form" criticism. One might have thought, from some writers, five years ago, that Ritschl and Schleiermacher had been outlived, but, particularly in volumes of the Empirical School, they are being resuscitated, or at least partially restored. The Barthians have divided, and so far as the United States is concerned, Emil Brunner appears to have a much stronger influence than Karl Barth.

In the first volume of this series, I almost ventured a prophecy that a new coherent theology was imminent. It becomes increasingly clear, however, that two schools of thought are likely to line up. They will not be like the "old" and "new" theologies of my stu-

* *Contemporary Christian Thought*, 1936.

dent days. Some descriptive terms will need to be devised. On the occasion of my last visit to Germany I was almost nonplussed for a while until learning that the "new theology" was nearer what we had once considered and called the "old." It is interesting to read the successive books of a particular writer, and note his modifications and changes of viewpoint—a happy omen in the case of some younger men who, a few years ago, swallowed the "crisis theology" whole.

There are some authors who pursue their way, opening things both new and old, who see no reason for even mentioning the Continental "crisis" theologians. Harris Franklin Rall is an example. It may be that they are not disillusioned because they did not share the illusions of, for example, Karl Barth as well as the so-called liberals. Attention should be called to the new emphasis on preaching, which the present writer warmly welcomes.

Amid all the many cross-currents that one finds in these studies, there is at least suggested the ensuement of a new Christian Orthodoxy and, due to the Empirical School, a new Liberalism. But the more one reads, the more hesitant one is to forecast.

John A. Mackay perhaps represents the theologians in the United States who, I should say, are influenced by Kierkegaard rather than Barth and he does not bear the marks of the latter's authoritarianism. The same is in a measure true of Edwin Lewis, but, as the writer has intimated, his sovereign truths are more or less obscured by his effort to formulate a system somewhat complete in detail.

Harris Franklin Rall, on the contrary, does not seek to systematize, and the sense of direction which he has followed ever since his student days at Yale has not been affected by the novel outbursts of the Continental

theologians, to whom he hardly makes any reference. Likewise John Baillie rests back upon the major premises of ancient faiths.

Elton Trueblood lightens our whole picture with the vision of the mystic and finds human experience basic and verifiable. Most amazing to the writer is the tendency of present-day authors to leave the Mystics out of their studies of the relationship between God and man in Revelation. Barth, in his analysis of Reformation theology, would find Trueblood at least negligible and would rule Baillie out almost in toto.

In Emil Brunner's Christian anthropology, we can discover some of the sources of his break with Barth. His disregard of the place of Ethics, when compared with such writers on the subject as Wiggery, reveals the wide divergence between the school he represents—if indeed he represents any—and all former exponents of ethical theory.

Wheeler Robinson brings a flood of light on the darker picture presented by the more callous—I use the word advisedly—of the “crisis” theologians, who at times come very near the friends of Job in their view of sin and suffering. Paul Lehmann also might be termed a mediating influence between the Barthians and the theses which they have sought to annihilate.

If one wishes to witness the resuscitation of St. Thomas Aquinas—and there is such in some Protestant quarters—he can do no better than to read Farrell's entire study. One would also get some illumination on Catholic ethics.

As a preface to some outstanding varieties of current philosophy—provided there are any philosophers in the more traditional sense—Professor Burt's volume is of special value in its antithetical method of treatment, and Dr. Dakin's exposition of Humanism

is about as devastating as one could desire—the more so because of its absence of unessential vituperation.

John Haynes Holmes is in a class by himself, and appears content to be so, even though repudiated by nearly all writers on religion and perhaps all on theology. It is the judgment of the writer that, omitting his negatives and reducing his positives, he contributes essential elements to a doctrine of Redemption. In any event his philosophy of humanity is that of a host in the non-theological field of literature who are read by more people than are the writers on religion. Dr. Bixler, who defends liberalism, is about as far from Holmes as the latter is from Mackay.

Nicolas Berdyaev's heroic effort to restore the one-time unity or harmony between philosophy and theology is perhaps his chief value, while the repudiation of philosophy by Karl Barth is, to no slight extent, the virtual demolition of his own structure.

Dr. Aubrey's study of human nature is characterized by an absence of the paradoxes and antitheses of so many of our current writers, while Alban Widgery goes far in restoring the equilibrium upset by the writers best represented by Emil Brunner.

William E. Hocking recalls Josiah Royce as a philosopher who makes large place for feeling and faith in religion. That a Foreign Mission Christianity must take account of other forms of religion is a long over-due conclusion.

Let us compare or contrast these studies of Jesus, by McCown, Wilder, Dibelius, and Latourette, with those of an age that could produce a Renan or a Strauss, that we may witness the growing magnitude of the personality of Jesus and let us hope that our social scientists will read Grant and Ellwood. Does not Latourette, in his long view of the past, relieve us

of our short-distance vision and open up hope as we take the long view forward? In our hopes for Christian Unity, both Ainslie and Raven have given us vital messages. Stanley Jones, over against an ecumenical trend that narrows the Church in its effort to magnify it, has surely broadened the outlook of Ecumenicalism. Whether or not Professor Moehlman has upset history in his reversal of tradition, he has helped in inducing a needed historical restudy.

Professor Ferré, with his fine distinction, ought to help both Stanley Jones and the Madras Conference in the search for the true Church.

F. Ernest Johnson presages a complete and comprehensive restatement of our Christian Social Gospel, while Macintosh reveals both the assets and the liabilities of the philosopher in his efforts to apply philosophic method in the study of human society. Dr. James finds the Social Gospel implicit in religion itself as well as in Christianity. In Holt we have the Social Gospel in its bearing upon our democracy.

There is no little danger that, in their interest in the mass humanity which they call "Man," many of our authors may be like the old-time evangelists who lost sight of the man in their search for his soul. Bonnell, Waterhouse and May bring us into the area of human beings and to a study of that difference between infirmity and sin, of which the "crisis" thinkers at times seem to have no cognizance. The same is true of Paterson, Angus and Hopwood, in different ways.

How dark the clouds are is amply demonstrated by the perplexity into which the honest Christian is cast by Muste, Niebuhr and Barth. Both Horton and Maritain prophesy, the one a new Church and the other a "new order" of human life. As for Dr. Davies, he is perhaps more prophetic than all the others reviewed

in this volume. He bears witness, as perhaps none but a Britisher could do, to a decadent civilization that can only, through pain and punishment, reach an ultimate triumph.

Truth is many-sided. Unfortunate is the pastor, especially if he be young, who gives himself over to a school or a system of religious thought. As the writer once, with temerity, admonished John Mackay, unhappy is the theological seminary that permits itself to be labeled. And as the writer recently wrote to a much loved professor, such a teacher needs to be careful that his affectionate pupils do not swallow him whole.

It is of no little interest to note the reactions, either explicitly or by implication, of several of these writers to the metaphysical foundation of the provisional World Council of the Churches. Dr. Moehlman would rule out any credal basis, while Professor Ferré offers constructive suggestions. Professor Angus has no faith in either this or any ecclesiastical council as likely to embody his "essential Christianity," while Dr. Johnson reminds the Council that its metaphysical basis was regarded by Church Fathers as a violation of the doctrine of the Trinity.

There are likewise several discussions bearing upon the pronouncement of the Madras Conference on the primacy of the Church. Stanley Jones substitutes the primacy of the Kingdom, while Dr. Ferré rules out the "Church Corporate" from identity with the Kingdom. Dr. Angus takes substantially the position of Dr. Jones, while Dr. Raven condemns the Madras outlook as it is set forth in an authorized volume of the Conference.*

One may venture to say that from these forty-five

*The present author has treated this subject in *The Christian Faith in a Day of Crisis*.

volumes one could compose a synthesis and employ all of them in its making. If the writer might make a suggestion to our schools of theology, it would be that they have as many chairs of discrimination in each as there are professors, to which might be added a professor of books.

This much may be said with no little confidence, as the writer reaches his seventy-fifth milestone: at no time during his ministry of over fifty years has there been more earnest and sustained thinking than today. And for the most part, even when its utterance is most searching and severe, it is in a spirit of love and faith. As my associate of these past twenty years, Adolf Keller, once said: *Es ist heute klar geworden . . . dass die Welt nicht von der Wirtschaft her; sondern vom Geist und der Liebe her Erlösung suchen muss.**

As I read and think with these thinkers from week to week, I constantly recall the Apostle's words, "We know in part." Over and above all these, God too is a thinker. As another friend of two decades, the late Professor Victor Monod, of Strasbourg, once wrote: *Si le Dieu de la nature est un penseur avant d'être un géomètre, la séculaire antithèse s'évanouit et nous apercevons un seul et même Dieu, dans la conscience et dans la nature.†* I am comforted by remembering that God and faith have outlived many thinkers. And as I close this study I can look back and find in every volume here reviewed thought that clearly must be repetitions of God's thinking. That is perhaps one reason why I cannot accede to the paradox and antithesis of a God who is "wholly other."

* *Von Geist und Liebe*, a reminiscent volume, by Adolf Keller.

† *Dieu dans l'Univers*.

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